Kshīr Bhavani

TIMES

योगमातिष्ठ उत्तिष्ठ [Resort to Yoga and Stand up)

क्षीर भवानी टाइम्स

SEPTEMBER-OCTOBER 2007

नमः पुरस्तादथ पृष्ठतस्ते, नमोऽस्तु ते सर्वत एव सर्व।
अनन्तवीर्यामितविक्रमस्त्वं, सर्वं समाप्नोषि ततोऽसि सर्वः।।

O Lord of infinite prowess, my salutations to You from the front and from behind. O soul of all, my obeisance to You from all sides indeed. You, who possess infinite might, pervade all; therefore, You are all.

BAPU GANDHI - THE JEEVAN-MUKTA

(02-10-1869 to 30-01-1948)

ON HIS 138th JAYANTI

"Gandhi set for himself the absolute freedom of the spirit, of his own spirit as the ideal. He found his spirit bound by flesh and its weaknesses, imprisoned by his senses, overwhelmed by desires and hungers and hankerings. He felt he had fallen from innocence, purity and natural joy. He endeavoured to restore lost purity and beatitude. But this he sought not by splendid isolation as a recluse but as a social being, as one among the many, through search after the truth of day-to-day living, through love and service, through non-violence and self suffering.. .His was a spiritual identification of all consciousness with The Supreme Spirit which could variously be called God, Truth, Love and Law." Dr. R.R. Diwakar

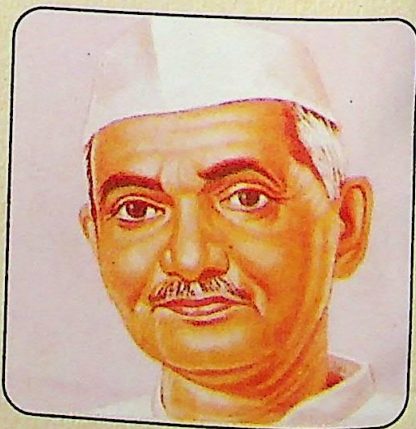
[Lecture delivered by him on 'Promotion of Gandhian Philosophy' on April 5, 1965]

BABU SHASTRI - THE VICTORIOUS LITTLE DYNAMO

(02-10-1904 to 11-01-1960)

ON HIS 103rd JAYANTI

'Deeply influenced by the teachings of Mahatma Gandhi, Lal Bahadur Shastri came to be known as a man of great integrity and competence. Humble, tolerant, with great inner strength and resoluteness, he was a man of the people who understood their language. He was also a man of vision who led the country towards progress. "Hard work is equal to prayer", he once said, in accents profoundly reminiscent of his Master. In the direct tradition of Mahatma Gandhi, Lal Bahadur Shastri represented the best in Indian Culture."

[A Tribute]

[SHATA-SHATA SAASHTANGA PRANAMAH... BLK]

क्षीर भवानी टाइम्स
KSHIR BHAVANI TIMES

योगमातिष्ठ उत्तिष्ठ [RESORT TO YOGA AND STAND UP]

A TRILINGUAL BIMONTHLY JOURNAL OF KASHMIRI PANDIT SABHA, JAMMU]

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ENGLISH SECTION

हिन्दी भाग

कशमीरी भाग

KSHIR BHAWANI TIMES
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Cover Picture : **ANANDKAND BHAGAVAN SHRI KRISHEN MAHARAJ**

SUBTITLE BY : XI/40 WITH ENGLISH RENDERING

A WAVELET OF VEDIC WISDOM

वायुरनिलममृतमथेदं भस्मान्तँ् शरीरम्।
ॐ क्रतो स्मर कृतँस्मेर क्रतो् स्मर कृतँ्स्मर॥ *[ईशो प : 17]*

["May my life force now get merged with the all-pervading immortal Energy, and, then my gross body reduced to ashes. O' Supreme Sovereign Lord, look at me and look at my doings. Pray, judge me and judge all my doings of this life, with compassion."] [ISHA.UP/17]

EXPLANATION :

"O Death where is thy sting ? O grave where is thy victory ?" Bible : 1 Corinthians

This last but one invocation (*Mantram*) of the Isha-Upanishad a portrays, superbly, the dying-wish of a physically-wreck but mentally alert person. He feels that he is now lapsing into death; the vital energy that has been substaining his body all through his life, is waning out and the rudimentary elements comprising his gross body are getting reduced to ashes. He is conscious of the fact that the various elements that had, *somehow,* once joined together to compose his body, are now going to disintegrate soon to cause de-composition of it. The vital air is first to leave the body to merge with the all-pervading and all-pulsating supreme energy or *Para-Shakti.* The other rudimentary elements are then to disintegrate and return to their respective sources at cosmic level. What, however, remains is the Mind, which, in fact, is the *Jeeva-Atma,* though a reflection of the *Paramatma* in its pristine form, yet soiled with the dross accumulated over it, ever since its separation from its source (*Paramatama*). The mentally alert dying person is then seized by a deep sense of positive retrospection, in tune with his own Mind (or, say Paramatma) and reflects on his multifarious doings undertaken by him through the medium of the body that is now getting disintegrated. From cradle (conception) to cremation is a remarkably wonderful journey which if performed well assuredly brings a peaceful death and eventually the final emancipation. The devotee, in this verse, is fully conscious about this truth and is, therefore, reflecting positively on his past good deeds with a solemn hope of getting a better deal hereafter. He appears to have a full comprehension of the Lord's Declaration in the *Bhagvat Gita* : [VIII/5, 6, 7]:

"Whoever, at the time of death, leaving the body, goes forth remembering Me alone, he attains My Being; there is no doubt about this. Whatever being a man thinks of at the last moment when he leaves his body, that alone does he attain, being ever absorbed in the thought thereof. Therefore at all times think upon Me only and fight. With mind and understanding set on Me. you will surely come to Me."

[Free rendering & Explanation by* B.L.KHAR*]

From President's Desk

Brothers and Sisters,

NAMASKAR

We have a reason to get *alarmed* over the recent "*Ramsetu*" episode.

An attempt was made, wittingly or unwittingly, at the top echelons of the Central Government, to shatter the very roots of the ancient Hindu faith, professed by more than 85% of India's population. The Sethusamudram Corporation Ltd–a Government of India Public Sector Undertaking – had thoughtlessly decided to use explosives to blow "Rama Setu" to proceed ahead with the construction of the Sethusamudram Shipping Channel. That, naturally, caused commotion in the socio-religious psyche of the majority community of the country. The Janta Party President Subramaniam Swamy and a few others approached the Supreme Court against the alleged decision of the Corporation. The Ministry of Culture, on behalf of the Archeological Survey of India, filed an affidavit in which it was, *inter alia,* averred that ***there was no scientific or historical evidence to establish the evidence of Lord Rama and 'Rama Setu' as a man-made bridge.*** A huge controversy broke out over the objectionable paragraphs of the affidavit and the Government, finding itself in a quandary, withdrew the controversial affidavit (s), merely as a face-saving device.

The matter is particularly of very serious concern for our community forming a miniscule minority in the State. We have been hounded out of our hearths and homes on ***and only on*** the ground that we were professing Hindu Faith. There is absolutely no other reason, whatsoever, for our community members getting persecuted, humiliated and butchered, for the umpteenth time now over the past seven hundred years. The seriousness of the case, on our part, lies in the fact that we can see clearly the writing on the wall: an attempt is being made to dynamite our monolithic faith in '**Rama**'. The 'Ramsetu' episode should, therefore, be an eye-opener for all the well meaning Indians, regardless of their respective faiths, in general and for all the Hindus at the global level, in particular, so as to thwart any such evil design.

In fact, there are as many religions in the world as there are men. But what ultimately matters is the faith, the degree and the intensity of faith, in a particular way of life of an individual. 'Faith moves mountains,' they say and we see the truth of it in every moment. A man of faith can plug all loopholes, can walk even blindfold on the right path and never fall into a pit. He alone knows the charm of faith who lives up to it. Jesus said to a leper whom he cured, "*Your faith has saved you, your faith has made you whole.*"

'Rama' and 'Rama Katha' are deeply rooted in our conscience – virtually in the conscience of our country as a whole. Who can have the audacity to shake it ?

T.N. Khosa

EDITORIAL

Nethr – Our Marriage Investiture

1. "Marriage" is a divine mission. The multitudes of marriages performed on the surface of the earth are only the preparatory marriages for contracting the ultimate marriage of final emancipation. This idea has been explained at length in a separate write-up, recently.

2. We are told that man, after attaining the *Homo-Erectus* status about two million years back, passed through numerous stages of development, covering all aspects of his life including '*Marriage*'. He sequentially passed through 'Promiscuity', 'Group Marriages', 'Polyandry', 'Polygamy' and is now experimenting with 'Monogamy'. Even within the frame work of monogamy, different ways have come to be adopted by different communities and social groups the world over, depending on their environs and beliefs. The Hindus as a major religious formation have also evolved a general codified system of marriage based on their ancient scriptural dicta.

3. The Hindu scriptures prescribe sixteen purificatory rites to be performed at different stages of life, from conception to cremation, with a view to giving a spiritual touch to different events in the life of an individual. Marriage is one such rite decreed to be performed at the conclusion of the ***Brahamcharya Ashram*** (Celibate Stage) and the beginning of the ***Grahasta Ashrama*** (Household Stage). Marriage ceremony, in Vedic terminology, is referred to as ***Panigraha***. It implies '*holding of hand*' of bride by bridegroom, as a solemn gesture to forge an unbreakable and unshakable bond. In common parlance it is also called ***Vivaha***. That connotes "*leading away*" bride by bridegroom from her parents' home. In conformity with these basic concepts we have wonderful terms for Husband and Wife, viz. ***Bhartri*** and ***Ardhangani***, respectively – ***the Lord*** and ***His Half-Body***. In so far as the inherent Hindu way of life is concerned, the sole solemn aim of marriage is furtherance of progeny. That suggests that a couple should remain contented with the first normal surviving offspring, called ***Dharamajah*** (*Duty-Induced-born*) The subsequent issues, according to this thinking, are considered desire-induced-born and called ***Kamajah***. We have, therefore, to be very clear in our minds that marriage, according to the Hindu way of life, is not merely a legal contract or an economic alliance. On the other hand, it is an obligatory duty toward fulfillment of a divine mission by man. Marriage is the first practical lesson on spirituality. It begins to teach the young couple that they make-up a single breath running through two bodies. This fundamental principle of the Hindu philosophy is beautifully illustrated through the mythological concept of ***Ardha-narishwar***. Learning further lessons of encompassing others, the rest of the beings, animate and inanitmate and then the entirety, within the bounds of single breath (spirit), simply depends on how best we

learn the first lesson of non-dual position of husband and wife and get attuned to ***Ardha-nareshwar-Bawa***. This principle is relevant not only to 'marriage' but also true of all other human endeavours universally, and, one would say, regardless of diverse religious beliefs. It is an eternal principle and is eternally true. There is absolutely no ambiguity about it and there should be no contradiction anywhere about it. Nevertheless, this principle, in particular, forms the bed-rock of the system of 'marriage' under the Hindu way of life. The Hindus will do good to themselves, individually, and to the human society, at large, if they hold on to this unalloyed tenet of their philosophy, with faith and fortitude.

4. Notwithstanding some notable outside exploits and expositions by some individual Kashmiri Pandits, we as a community have, until recently, remained generally confined to our hill-locked habitat. Movement from and to the valley was minimal because of inclement weather for the most part of the year and consequent inaccessibility. Travel to Jammu, via Banihal-Cart Road or via Rawalpindi, would involve a minimum of two days' treacherous journey even during the latter part of the Dogra-Rule. The interaction with the outside society was scanty and exposure scarce. The positive aspect of this God-sent seclusion of the enchanting locale for us was the internal exploits and expositions by some of its genuine people. But, bye and large, we suffered from socio-economic deprivations, exploitations and stangnations. These factors were responsible for shaping our traditions and our socio-cultural and religious ceremonies.

5. It is believed that Laukaksh Muni, a versatile jurisprudent, has codified the local marriage laws of Kashmiri Pandits. These local marriage laws, were essentially based on and not, in any way, divorced from principal general Hindu marriage laws. But, apparently, these laws must have been codified/compiled after taking into account our local geo-physical and social conditions. With the passage of time, some additional customs must have got appended to our principle ceremonies, including the marriage ceremony. Then, the direct influence of the Pathans, the Mughals, the Sikhs etc. over the valley, intermittently, also must have contributed to the formation of our variegated customs.

6. The Kashmiri Pandits have the word "***Nethr***"for "Marriage Ceremony". Sir George A. Grierson also gives the same meaning to this Kashmiri term, in his *Dictionary of Kashmiri Language*. "***Nethr***" , however, appears to be a slightly distorted version of the Sanskrit word, "***Netri***", with the root "***Nri***" which means "***to lead***". "***Nethri***" means '*leading*', or 'guiding one who leads'. Its another derivative is "***Netra***" which means "*Leader*" or "*Guide*".[Ref. Sir Monier Monier William's Sanskrit English Dictionary - P 568/3]. So our "***Nethr***" leads us to our own commonly used term "***Bhartha***" which actually is "***Bhartri***" in Sanskrit, and which means 'master', 'lord','protector','maintainer','husband'-[SMMW : P748/1, Also See para 3 above]. We also use another Sanskrit term "***Lagan***" for "*Marriage*" which, in fact means '*auspicious moment or time fixed upon as lucky for beginning to perform anything*'.

But this term (*Lagan*), actually refers to the core ritual of the wedding ceremony. [Ref. SMM. W.P. 893/2]. We have yet another Kashmiri word, ***"Khander"***, for *"Marriage"* which we use much more frequently than our original term *"Nethr"*. The word *"Khander"* is essentially a Persian or an Arabic word, its root being *"Khanah"* meaning 'home' or household; it has come to us from the Muslims (the Arabs or the Afghans or the Mongols/ Mughals) during their domination over Kashmir. We have, therefore, willy nilly, got accustomed to using the term *"Khander"* more often than ***"Nethr"***, which is aesthetically better oriented, even without pronouncing it correctly as ***"Netri"***.

7. For the ostensible reasons given above [Para 5th], our marriage ceremony had eventually become a conglomerate of about a score of subsidiary rituals. Going the whole hog in performing the ceremony, from pre-wedding stage to post-wedding stage, would mean at least a month-long bonanza. However, some of these rituals/functions started falling off, following improvement in the means of transportation and communication with the rest of India after Independence. Then, with our slow/silent migration, particularly of our young folks, from the valley after 1947, and finally with our forced mass exodus in 1990, some more dispensable marriage functions started vanishing.

8. To change with the changing times is essential for avoiding stagnation. The example of cricket comes handy to one's mind. From traditional five-day game to one-day game of 50;50 overs and now to 20-20 overs. In the case of our rituals too, we have to adapt to the changing values. We have to weed out voluntarily the accumulated garbage to keep our rituals fresh and meaningful. But, somehow, without any concerted effort on our part, our marriage investiture has already been rid of some dispensable items without jeopardizing its basic tenets. Our marriage investiture appears to have now been reduced to a three-day quick socialization : ***Mehendiraat, Devagoa*** and ***Lagan***. So far so good. Brevity is beauty.

9. But our young folks are constantly losing faith in our time-honoured ceremonies. They do not find any particular attraction of the core rituals, as for instance for *Lagan* which they would well wish to be replaced by simpler procedures which may eventually mean complete erosion of our established doctrines. Something may have to be done to reverse this unhealthy and stagnating trend. The performers of our rituals have to undertake to explain the essence and import of each of our rituals both subjectively and objectively. Our young folks, too, have to do their bit. They have to be inquisitively investigative to know why and what for (?). For that, they have to express their doubts and put questions to the genuine persons capable of interpreting our rituals with practical and scientific explanations. Assuredly, all our pristine rituals are spiritually oriented and scientifically based. There is no doubt about that. What actually is required to be done is to cleanse them and present them in their true colours. Our socio-cultural organizations have to come forward in a big way to devise ways and means to stall some of our proud possessions, (forming part of our rich heritage) going down the drain. Although, it is not possible for a layman to explain the exact socio-spiritual

essence of our wedding rituals, yet an attempt is made here to illustrate the imaginable import of a few of the principle rituals. The idea is simply to generate a serious discussion on the subject to help secure our desired purpose.

10. The function of "*Mehendiraat*" (Henna-night), with the traditional devotional songs, sung all through the night, provides an excellent musical socio-spiritual retreat. Dyeing hands and feet of bride/bridegroom red with henna-paste is not only a beauty-aid but has also an excellent therapeutic value. The henna-leaves have curative property for liver disorders, skin diseases, baldness, women's ailments etc. The function of ***Deva-gunn/Deva-gan/Divya-gan*** (Deity-attributes/Deity-group/Dazzling-ones) is spiritually oriented. It is "*the Hindu worship of the Mother (64 Yoginies) usually on the day before any important ceremony*" [Sir George A. Grierson]. We also learn, locally, that the function involves the worship of Matri-Mandal which is explained as "*a Divine Circle of seven divine mothers : Brahamini, Maheshwari, Kumari, Vaishnavi, Varahi, Narasimhi and Aindri*", the personal energies of the principle deities : *Brahama, Iswara, Kumara, Visnu, Varaha, Narasimha* and *Indra*, respectively, Durga being the centre of all these energies and invoked as such. [Sir MMWP 807; Kamal's BNS P 369] Thus, the function is intended to invoke *Para Shakti* for the successful conclusion of the on-going wedding functions as also for the mundane, supra-mundane and spiritual well being of the prospective young couple. Then comes the Principal function of ***Lagan*** (Wedding). On this day, the bridegroom leaves his parent's home, with fixed number of guests, at appropriate time, to be able to reach his would-be parents-in-laws' place, at the right time, for entering into the wed-lock at the pre-determined time, correct to the minute. Some of the meaningful features of the ***Lagan*** are :

    (*a*) ***Vyog & Chatter. (Red Carpet and Royal-Canopy).*** Vyog is "*a figure or picture drawn on the ground with turmeric and coloured powders*" [*Sir George A. Grierson*],symbolizing a red-carpet. The bridegroom while leaving his parents' place has to stand on this tastefully drawn design, for a while, the idea being to give him a formal send-off on his exploit to acquire a bride for himself. ***Chattar,*** (Royal Canopy,) a beautifully decorated umbrella, is held over bridegroom's head. This symbolizes a royal honour accorded to the bridegroom in his make-believe status of a ***Maharaja.*** A conch is blown which, apparently, serves as a siren for the motorcade of the groom to proceed. Esoterically, however, the idea is to induce the groom to attune himself to the ideation of the ***GREAT,_*** through the *Brahma-Naada.*On reaching the place of his would-be parents-in-law, a grand reception is accorded to him and to the accompanying guests. Then the protocol of ***Vyog*** and ***Chatter*** is repeated for the bridegroom together with the bride, before being conducted to the main entrance gate of the residential building of the bride's parents.

    (*b*) ***Dwara-Puza (Entrance-Gate-Worship) :*** The import of this rite is to seek blessings of the Home-Deity for admitting a new member, the bridegroom, to the household

of his parents-in-law. The bride and the bridegroom are made to stand on the threshold along with their parents while reciting the mantras. The parents of the bride and bridegroom hug each other before stepping inside the house for performing *Lagan* (Wedding Ritual).

(c) ***Kanya-Daan (Gifting away of Girl)*** Father of the bride, on being specifically begged for by the groom, formally gifts away his daughter (bride) to him. In absence of father, the uncle of the bride or any other male cousin of her father performs the rite.

(d) ***Pani-Grahan/Sapta-Padi(Holding of hand/Seven-Steps):*** This is the most important part of the main wedding-rite. Bridegroom takes both the hands of bride in his own hands--her left hand in his left hand and her right hand in his right hand. Then they step over the seven coins laid on the ground at equal distances and while circumambulating round the sacred fire they exchange vows of tying themselves into an unbreakable bond of life here and lives hereafter. They also exchange vows of mutual love, regard, dedication, faithfulness, cooperation, protection, furtherance of progeny *etal*. This rite is supposed to put a final seal on the life-long matrimonial alliance of the couple.

(e) ***Posha-Puza (Flower-worship):*** This is the concluding rite of the main wedding investiture. The bride and the bridegroom are made to sit side by side-(*bride on the left side of the groom, as a matter of life-time rule to be followed strictly invariably on all occasions*), under a red/fast-colour fabric-sheet. All the elders, particularly from the bride's side, assemble to shower flower-petals profusely on the bride and bridegroom, treating them as Shiva and Shakti. Meanwhile the performer of the rite goes on reciting Vedic Hymns showering wonderful blessings upon the couple, as for instance, ***"May you live long'' 'May you live together in the same way as Shankara lived with Parvati, Rama lived with Sita, Ņala lived with Damayanti....etc, etc".***

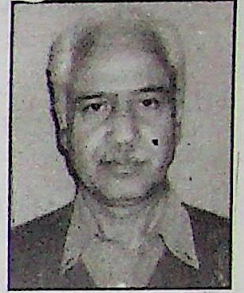
(f) ***Daya-Batta (Divine-Feast):*** The bride and the bridegroom eat together from the same *Thali* full of all delicacies prepared on the occasion. It, perhaps, symbolizes a feast hosted by the Gods in honour of the couple. It is also intended to provide a reinforcement to the mutual love and regard of the couple.

11. The protocol of ***Vyog*** and ***Chatter*** is repeated the third time now while giving a send-off to the bride/bridegroom on the conclusion of the main wedding ceremony. It is repeated finally for the fourth time when the groom, along with the bride, returns to his parents' place, to a musical reception.

Views of our learned readers/patrons on the topic are most welcome.

FELICITATIONS

I. PROF. (DR.) R.L. SHANT HONOURED

"I have nothing to declare except my genius"
OSCAR WILDE, *at the New York Custom House.*

Prof. (Dr.) Rattan Lal Shant, a renowned scholar and litterateur has been awarded the prestigious Bhasha Bharti Samman, for the year 2004-05, by the Central Institute of Indian Languages, Ministry of Human Resources Development, Government of India. The award carrying prize money of Rs. 25,000, a Shawl and a Citation was presented to Dr. Shant in a glitteringly impressive ceremony, held by the Institute in its Conference Hall in Mysore, Karnataka, on September 28, 2007

Prof (Dr.) Rattan Lal Shant, besides being what *he is*, appears to be PRASHANT, in the truest sense of the term. Unpretentiousness, seclusiveness, reticence, humility are some of the uncommon human traits that, somehow, spontaneously come to one's mind *vis-a-vis* Dr. Shant.

Born on May 14, 1938, at Badiyar-e-Bala, Srinagar, (the only predominantly Hindu-concentrated locality in the valley, then constantly vibrating with *Veda-Vannii),* the mouldings that have shaped the personality of Dr. Shant, beggars no description. His initial schooling, his college/higher education, his doctoral research work, his choice of profession (Teaching), his professional expertise, his versatility, his wisdom, his glory, his socio-literary-activism, his numerous literary works (short-stories, poems, literary criticism, translations, Radio/TV Serial-Plays), his stage productions/acting, his numerous journalistic/editorial assignments, the Awards/Sammans/Puraskars (fifteen of them, including the President's Gold Medal) bagged by him while in service and after retirement, and all that, had naturally to come in the way these have actually materialized, in conformity with his in-born traits, environs and upbringing.

The KP Sabha, in particular, and our community, in general, are proud of Dr. Shant. Shri T.N. Khosa on his own behalf and on behalf of the members of the Executive Committee and the General Council of the Sabha profusely greet Mrs (Dr.) Rajkumari 'Shant' and Dr. Rattan Lal Shant and convey their best wishes to them.

Ayushmaana Bhava, Yashasvi Bhava—Our Dear Shantji.

*

II. DR. SUNANDA SHIVPURI (KHOSA) HONOURED

"Natural forces within us are the true healers of disease"
HIPPOCRATES

Dr. Sunanda Shivpuri, the second child and the eldest daughter of Shri T. N. Khosa, President Kashmiri Pandit Sabha, Jammu, born in Srinagar, in 1957, did her MBBS from Jammu Medical College, in 1980. She was married to Er. Suniel Shivpuri, in 1985. After serving in New Delhi Hospitals for some time and also having had a stint with her private practice there, she, along with her husband and two kids, immigranted to New Zealand, in 1995. While working in New Zealand, Dr. Sunanda studied for the Australian Medical Council (MCQ) Examination and passed it in 2002. She moved to Australia in 2003 and has been working there, in Jimboona, since then, as a General Practitioner.

Dr. Sunanda passed the Fellowship Examination for the Royal Australian College of General Practitioners (RACGP), in July 2, 2007, achieving the highest overall score via the practice base in the State of Queensland. For this outstanding performance, Dr. Sunanda was awarded the prestigious MARY MAHONEY PRIZE at a glittering presentation ceremony, on August 25, 2007.

mantras, uninterruptedly, all through. The flower-mixed water (*Nir-malya*) would be taken to be dropped into the river, *Vitasta*, positively before *Sandhya* (dusk) and doing so was considered to be as important an activity as any other mundane activity of the household. Though this *Puza* was a daily ritual, the senior most elders in the family, like grand-fathers/mothers, grand uncles/aunts etc, having attained some degree of subtle Spiritual/Yogic elevation, would receive more care, attention and admiration from all the other members of the family.

I still remember, as a youngster going up the Shankaracharya hill, accompanied by my cousins, on the occasion of *Shrawan-Purnimashi,* and on way back, carrying brown-good-clay to home for preparation of Shiva-Linga (*Parthishwara*) and worshiping it, among other items, with Silver-foils (*Rupa-Warkas*) and then immersing it into the *Vitasta.*

I commend the Editor (English) in lending spiritual orientation to the journal and benefiting the readers.

Yours sincerely

August 20, 2007

(Dr. J.L. Tiku)

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To
The Chief Editor,
Kshir Bhawani Times,
K P Sabha Amphalla, Jammu.

Dear Sir,

With the blessings of the noble souls your journal, K B Times is touching the new heights. Its readership is genuinely on the rise. The political, social, religious and cultural write ups are touching the zealous brains particularly of the Kashmiri Pandits. The maturity and the boldness has turned it as voice and hope of KPs. The articles are illuminative, informative and full of knowledge representing the tender feelings of the community.

K B Times awakens the younger ones of their rich heritage, thoughtful traditions and gleeful festivals. I convey my gratitude for valuable service being rendered by learned sympathizers of the community.

The article on "THOKUR KUTH" is thought provoking. It is from THOKUR KUTH that the spiritual fragrance would flow and attract every member of the family. It would instill the philosophy of Sanatan Dharma in young minds. The pious waves from it would fill the minds of the members of the family with ecstatic, spiritual and high profile moral touches. It would infuse the nerves of the progeny with discipline, loyalty and domestic bondage.

Unfortunately THOKUR KUTH is the main causality in our exiled lives. Hope under the present wave of constructing the mansions or houses, the KPs will try their utmost to rekindle the lost diverging rays of the THOKUR KUTH.

Yours sincerely,

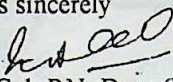
(Prof. K L Tiku)
302, Prem Nagar, New Plot, Jammu.

III. MIGRANT'S LAND GRABBED

133/5 Channi Himmat
Jammu (Tawi) - 180015
Tele 2461965, Mob 9419149227
1 Sep 07

Respected Khosa Sahib,
Namaskar

Please ref. to our tele conversation.

We have discussed the subject of grabbing the migrants land at village Bomai, Tehsil Sopor, Distt. Baramulla by Govt. The garbbing took place on July 22, 2007 by Shri Mangat Ram Sharma, The Health Minister who laid the foundation stone for constructing a hospital on migrants land belonging to me and my family.

I have suitably sent a registered complaint to CM, Shri Ghulam Nabi Azad on 23 July 2007 with copies to all including the DM Baramulla, who is custodian of Migrants land in the valley (for Preservation, Protection and Restraint on Distress Sales) under the Act passed by J & K Assembly of 1997.

We have also given a legal notice to the DM Baramulla through our lawyer Shri CJ Dhar Advocate J & K High Court.

Copies of complaint to CM, legal notice to DM Baramulla and newspaper cutting from Excelsior dated 23 July 07 is enclosed.

You are requested to please provide maximum press covering through Kashmiri organisation, as discussed. These papers are self-explanatory. With highest regards.

Yours sincerely

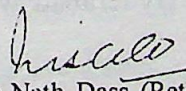
(Lt. Col. P.N. Dass (Retd.))

Copy of complaint addressed to Chief-Minister at 23 July 2007

From : **Lt Col P N Dass (Retd)**
and Brothers.
Tele 2461965 & Mob 9419149227

133/5 Channi Himmat
Jammu (Tawi) 180015

Dated : 23rd July, 2007.

To
Hon'ble Shri Ghulam Nabi Azad
Chief Minister of J&K
Civil Sectt., Srinagar.

Sub. : Land grabbing of Migrants land in the Valley at Village Bomai (Sopore), District Baramulla by the Government.

Hon'ble Sir,

1. On 22nd July 2007 Government of Jammu and Kashmir has grabbed 9 kanals and 15 marlas of shamilat and belonging to Kashmiri migrants of this village by laying a foundation stone to construct a Hospital in Village Bomai Sopore. This land belongs to five brothers namely Ashish Dass S/o Late Dwarkanath Dass, Lt. Col. Pushkar Nath Dass (Retd) S/o Late Sh. Sudershan Dass. Lt. Col. Bharat Bhushan S/o Late Brij Nath Dass, Moti Lal Dass S/o Late Sudershan Dass and Girdhari Lal Dass S/o Late Sudershan Dass.
2. The land is located in Village Idipora (Bomai) under Khasra No. 228 and adjacent to the ancestors land belonging to these give brothers. The adjacent land is part of Khasra Nos. 773/1, 773/2, 789/1, 789, Khata No. 1088, 1103 and Khewat No. 366. Two large houses were located on these lands which were destroyed by fire by unknown persons in 1990 and 1992.
3. We had contacted Pt. Mangat Ram Sharma, the Hon'ble Health and Medical Education Minister, the SDM Sopore and MLA Mr. Abdul Rashid Dar on 21st July 2007 who assured us that no illegal action will be taken to construct Hospital if the land belongs to us. Despite their assurance, they have unilaterally and by force laid foundation stone on 22nd July 2007. The foundation stone was laid by Pt. Mangat Ram Sharma, The Health and Med. Edu. Minister, who was accompanied by Peerzada Mohd Sayeed, Minister for Education, Sh. Gulchain Singh Charak, Minister for R & B, Haji Abdul Rashid Dar, MLA Sopore and other officers of the District Baramulla. The report has been published in newspapers especially the Excelsior dated 23.7.2007 with relevant photographs.
4. On one side lot of assurance and publicity is given to Kashmiri Pandit Migrants that they will be shifted to their original villages and on the other side their land is being grabbed by force without their consent.
5. We are therefore requesting your good self to intervene and refrain these Ministers and the officials for illegally grabbing the land against violation of J & K Migrant Property (Preservation, Protection and Restrain on distress Sales) Act of 1997.
6. A legal notice is being sent to the Government to explain their position, separately. An FIR is also being lodged with the Crime Branch at Jammu.
7. Your day to day assurances to the public especially to the migrants that they will be moved to Valley as soon as the situation normalizes. As per your statement the normalcy is not very far but, where will the migrants go when their land is grabbed not by public but by your Government.

Yours faithfully,

(Lt Col Pushkar Nath Dass (Retd))
On behalf of all Brothers,

Copy forwarded to :

1. Divisional Commissioner, Kashmir, Srinagar. 2. Dy. Commissioner, Baramulla. 3. Relief Commissioner, Migrants, Jammu. 4. Sr. Supdt. of Police, Baramulla, 5. SDM Sopore. 6. Tehsildar Sopore. 7. Numberdar Idipora (Bomai) 8. I/C Police Post Bomai Sopore 9. SHO Sopore.

APPEAL FOR ENRICHING AND POPULARIZING

KSHIR BHAVANI TIMES

SECOND – REPRINT

It has always been our earnest endeavour to constantly improve upon the quality and content of *Kshir Bhavani Times* and it is a matter of satisfaction that we have succeeded, to an appreciable extent, in this behalf. Nevertheless, a ceaselessly concerted effort is needed not only to maintain the standard of the magazine but also to improve upon it further and to popularize it, it being the principal representative magazine published from Jammu, our *Protem Home* and, as such, an important mouthpiece of the community.

It is, therefore, incumbent upon our readers, our patrons and all the members of our community, in general, to subscribe for the magazine. Those who already subscribe for it are entreated to keep their subscriptions alive by renewing them regularly and in time. They are also requested to contribute their write-ups, articles, reviews etc, for all the three sections of the magazine (*English, Hindi & Kashmiri*) to make it a wholesome and purposeful periodical of the community.

Of late, we have introduced some regular features such as *"Wavelets of Vedic Wisdom", "Moments of Meditation", "Foot-Prints in the Sands of Time", "A Historical Anecdote" and "A Word on Health Care"*. We would wish our readers and our patrons in general and particularly our literary geniuses (of whom we have no dearth), to contribute pieces relating to these regular features as well. That would ensure wider involvement of specialists and would avoid the features becoming a monopoly of only one or two contributors.

Editor

KIND ATTENTION DISPLACED PERSONS REQUIRING DIALYSIS

Two costly drugs i.e. **ERYTHROPOETIN & IRON SUCROSE** are required to be administered during Hemo-Dialysis. These two drugs can be supplied at one-third of its cost (Ex-factory price) by Shri R K Bhat of Hyderabad who can be reached at :

email : rkbhat@glandpharma.com
Mobile : 09417508620

The above concession is available only for those who are residing in the Migrant Camps

MOMENTS OF MEDITATION

PEACE

* When anything comes to you, ask yourself, "Will I be maintaining my peace by getting this. " It does not matter what you want to do, strike that against the touchstone of peace. "Will this rob me of my peace ?" If the answer is "Yes", you should always choose peace. If the answer is "No", you can have the thing and still have your peace. .... *GURU DEVA*

* He whose mind does not remain unruffled in all manner of circumstances is certainly not at peace, howsoever much he may appear outwardly to be so. .... *MAHATMA GANDHI*

* Peace is found through surrender to Good, through Devotion. People who love. who practice stillness, and delight in meditation and good actions, are really peaceful .... *SWAMI YOGANANDA*

* Peace, True Peace, is at the Lotus Feet of the Lord .... *J.P. VASWANI*

* Lord, make me an instrument of Your Peace ! Where there is hatred, let me sow love..... *ST. FRANCIS OF ASSISI*

* Peace is not true or lasting if it is bought at any cost; Without democracy, tolerence and human rights for all, no peace is truly safe. .... *KOFI ANNAN*

* The Peace of God, which pesseth all understanding, shall keep your hearts and minds through Christ Jesus............ *BIBLE*

* You can't separate peace from freedom because no one can be at peace unless he has freedom. .... *(MALCOLM X)*

* Give Peace a chance. .... *(JOHN LENNON)*

* You can't switch on peace like light. ....*(MO MOWLAM)*

[Obeisance : BLK]

SHOULD RAM SETHU BE DESTROYED ?

An Environmentalist's Point of View

by

Prof. B.L. KAUL

The Palk Strait is a stretch of water—a channel, so to say—separating the state of Tamil Nadu in South India from Sri Lanka at a width of between 24 and 140 km. The strait is incompletely separated from the Gulf of Manner to the South by a group of islands, known as Ram Sethu or Adam's Bridge, stretching between the two land masses. The strait's inlet into Northern province of Sri Lanka is sometimes known as Palk Bay. The Palk Strait joins to Bay of Bengal to the North east and is shallow.

The controversial Sethu Samudram Shipping Canal project proposes to link the Pak Bay and Gulf of Mannar between India and Sri Lanka by creating a shipping canal through the shallow called Sethu Samudram and through the island chain or Rama's Bridge (Adam's Bridge). This would provide a continuous navigable sea route around the Indian Peninsula. The project involves digging 44.9 nautical miles (83 km) long deep water channel linking the shallow water of the Palk Strait with the Gulf of **Mannar.**

Conceived as early as 1860 by Alfred Sundar Taylor, it recently received approval of government of India. The project involves breaking of limestone shoals—Ram Sethu as part of implementation of this project. The project which will damage Ram Sethu is being opposed by several organisations on religions, environmental and economic grounds. Many among these organisations support implementation of Sethu Samudram Project using alternative alignment without damaging a structure considered as sacred one by Hindus.

ENVIRONMENTAL ISSUES INVOLVED

Various environmentalist organisations such as Bombay Natural History Society and individual environmen-talists have been opposing the implemen-tation of the project in its present form purely on a rational and scientific basis. They point out that the dredging of the Palk Strait and the Gulf of Mannar would modify habitats and affect the ecology of the zone by changing currents. They also point out that effect of the last Tsunami was weakened by the presence of Ram Sethu. They also point out that change of currents caused by damaging Ram Sethu could :

1. Cause changes in temperature, Salinity turbidity and flow of nutrients.
2. Cause oil spills from ships and other marine pollution to reach the coastal areas and specifically the sensitive ecosystem of Gulf of Mannar.
3. Lead to high tides and to more energetic waves and hence to coastal erosion.
4. Affect the local sea temperature and thereby alter the pattern of sea breezes and therefore affect rainfall patterns.

It is also feared that dredging the strait would stir up dust and toxins that lie beneath the sea bed, smother the corals and affect the marine life. The emptying of bilge_water from ships travelling through the hitherto impossible areas could disperse invasive species through the ecosystems of the area.

These effects could endanger precious marine species and wealth. The Gulf of Mannar has 3,600 species of plants and animals and is India's biologically richest coastal region. Mammal species which abound in the area are sperm whales, dolphins and dugongs. The Gulf of Mannar is especially known for its Corals (117 species belonging to 37 genera).

Associated with these ecosystems are many endemic varieties of fish and crustaceans.

Marine life of Sri Lankan side which is better protected, is even richer. The <u>Bar reef</u> off the Kalpitiya peninsula also has 156 species of rare corals and 283 species of fish. There are two other coral reef systems around Mannar and Jafna. There are extensive banks of <u>oysters.</u> as well as Indian <u>Chank</u> and <u>Sea Cucumber,</u> especially in the seas adjacent to Mannar. The pearl fisheries south of Mannar, which inspired Georges Bizat's opera <u>Les Pescheurs de Perles,</u> have not been productive for many years, indicating the fragility of these ecosystems in the face of overfishing and relatively minor changes in the habitat.

Despite these environmental concerns, official clearance has been given for the Sethu Samudram Project. The contention that Sethu Samudram Canal will cut through the coral reefs and disturb the fragile ecosystems has been dismissed as a mistaken fear.

On July 2, 2005 the Indian Prime Minister Shri Manmohan Singh unveiled the Sethu Samudram Canal Project, amidst protests from fishermen (whose livelihood will be severely affected by it) and environmentalists. Nearly 600 protesters were arrested and later set free.

Sethu Samudram Project involving breaking of the Ram Sethu held in great reverence by Hindus is ill-conceived in its present form and there is a need to find alternative alignments without damaging the sacred bridge. The project is fraught with serious religious, environmental, political and economic implications and Govt. of India should do nothing in haste.

*

DIVINE LOVE

—Moti Lal Khar

Swami Yoganand's message was love for your own divine potential first and then love for others. This was perhaps the main thing that Respected Swamijee wanted to convey to the world. The other saints too have talked of the need to love God but he did it in a unique way. When you feel the power of that love it will shatter all pre-conceptions of what life is all about. Many of the things you think unimportant turn out to be the most important of all. The love you express for other people is more important than anything else you do. The kindness you express, the humility in embracing their needs along with your own and above all doing it in God's name ; these are the things that give human life value. God is the simple expression of Divine Love.

The really important thing is that you include Divine Mother (God) in your thoughts and in your hearts as experienced by Swami Rama Krishna Parmahansha (Thakur Maharaj) Share every thought, every impression every feeling. See, in a very short time there comes into your life Divine Bliss. Put God first and then you will find everything somehow flows in an amazing way. Without any real effort, you know the answers. All these different currents that make you what you are will be effortlessly transformed into higher currents. It will give you courage, faith and devotion. You will know that your nature is that Divine Love.

HUMAN ENVIRONMENT

Human beings are one of the most important components of the environment. They are known to frequently change their environment according to the changes in their way of life. They use the natural resources in a very unplanned way. They seldom think about the future effects while using the natural resources.

As compared to human beings, animals are much more responsible. They live in integrity and do not change their environment too frequently.

They rather adapt themselves according to the environmental conditions.

The study of human behaviors with respect to his environment is known as human ecology.

TURBULENCE, RESURGENCE - AND FIGHT IS ON

—J.L. Razdan

"Tradition means giving votes to our ancestors. It is the democracy of the dead."—G.K. CHESTERTON

1. OUR ANCESTRY

I had to attend a marriage function in New York (USA) a few years after migration. The reception that followed was attended by cross section of people which included Jews, Kurds, and Christians among others. The Americans were in good numbers and there was an elite sprinkling of KPs. I was allotted a table which I had to share with two Americans, a Jew and two Kurds, all Harvard graduates. After formal introduction, the discussion started, while the music and dance was on. The discussion unexpectedly revolved round ethnic tribes and other social groups with common traits and culture. I was pointedly questioned by Jew friend just seated opposite me as to which race I belonged. Although a weak student of history I hastened to say that KPs belong to pure Aryan race having migrated from central Asia. Our distinctive features are narrow noses and fair complexion generally of tall stature. The Jew felt indignant and paused for a while. 'No', he said, a little louder, "You belong to Jewish race – nothing doing". Jews and Pandits have a common history of centuries long oppression, he added. Both have displayed resilience of the highest magnitude and have undergone long spells of migration from their homeland, the Jew went on to say. He was ecstatic while narrating that culture, behaviour and pattern of thinking of Kashmir Pandits was akin to that of Jews and a Kashmiri Pandit while walking through the streets of Jerusalam could hardly he distinguishable from that of a Jew. The other table mates became curious but serious about the trend of discussions. The Jew appeared confident and narrated that Kashmiri Pandits are the purest representatives of the 'LOST TRIBE' of Jews. The 'lost tribe' finds mention in Jewish holy scriptures. The discussion on this subject ended as the Americans joined the Dance sequences initiated by a troupe. Meanwhile The Kurds seated opposite me were sharing with each other their horrible experiences under Saddam regime. One of them sobbed and had to be pacified.

I do not want to go into the substance of what my Jew friend narrated about the origin of KPs, in fact there are not many takers of his version about our origin but the fact remains that KPs are an oppressed lot, always subdued and ruled by people inimical to them.

2. TURBULENCE

The turbulence which the Pandits in the valley went through in early nineties in the wake of armed militancy and genocide and the resultant mass migration which completely shattered and tormented the community has been well documented by various writers, and have appeared in print media, Journals and Books. It would serve no useful purpose to repeat the spine chilling and most shameful events that took place during that turbulent period which is a great violation of the charter of universal human rights and a great blot on the entire Nation. Jag Mohan in his book 'My Frozen Turbulence' has made a lucid presentation of the events preceding and following the holocaust of January, 1990. Then there are other eminent authors and men of letters who have dealt at length on happenings, which would put our leaders who administered the country at that point of time to shame. The Indian nation has failed to protect the community from brutalities of the worst order. Is this not the rape of constitution which guarantees

freedom of life and liberty ? The Muslim intellectuals and men of letters felt greatly agonized but could not open their mouth for fear of gun. The elderly among the Muslims and who had developed an emotional bond with Pandits over the years wept within the confines of their houses. The target was ethnic cleansing and this planned strategy met with unprecedented success. The migration was forced upon the Pandits at the barrel of gun and left deep scars on the psyche of Pandits which could not be erased for centuries together.

3. RESILIENCE

During the first year of forced migration, the Pandits could not come out of trauma but still nursed a feeling to return to their homes in the valley. But their hopes were belied by the subsequent events. The people of Jammu received them with open arms and provided emotional, moral and financial support to them. Initially KP Sabha, Geeta Bhawan and other social organizations galvanized their volunteers for help to the migrants but the magnitude of their problems was colossal and it was a Herculean task to mitigate their sufferings in any substantial measure. Most of the displaced persons were with empty pockets and nothing to fend for themselves as they left the valley in extreme chaotic conditions. Their primary concern was to save their lives.

The community members suffered ignominy, humiliation and mental stress in camps and became victims to snake bites, full blown diabetes and starvation. Pandits belonging to rural areas who had formed a part of open meadows, springs and rivulets felt shattered and helpless in sweltering heat with foul smell emanating from their surroundings. Many got sun strokes.

The Pandits concentrated mostly in Jammu but subsequently staggered to other parts of the country particularly Delhi.

In Jammu City immediately after migration when there was nothing but darkness all the around and a state of fear and despondency, still prevailed, the Pandits lost no time in mobilizing themselves for an eventual fight for their rights. Meanwhile a number of KP organizations came up in Jammu and Delhi headed by eminent and dynamic persons. There were Dharnas, protest demonstrations, street corner meetings against the injustice meted out to the community on various issues.

At Srinagar in those days of mayhem and uncertainties the KP employees were huddled in Govt. Buses and ferried to tourist reception centre and other hired private hotels. They would confine themselves within the premises of these establishments and visiting outside was completely barred on security considerations. It would be interesting to note that even during those turbulent days, Pandit employees would assemble on every Sunday at the room allotted at TRC to Shri B.L. Khar who organised Pooja on a grand scale in a traditional Kashmiri Style thereby relieving the mental stress of the employees.

The intellectuals, writers, stage artists and poets belonging to the community did a yeomen's service to the community by preserving rich Kashmiri culture and traditions. Many outstanding books were authored by Pandit writers which won wide acclaim at the national level. The stage artists gave excellent performance on various occasions.

The KP leaders settled outside the country made tremendous contribution towards highlighting the problems of Kashmiri Pandits in International meetings and also mobilized donations to charitable and philanthropic institutions to meet the social and educational needs of the marginalized sections of KP community. K.P. organization mushroomed and there was divergence of opinion on various issues. But in all fairness to them they amazingly displayed unity and cohesion while projecting their demands in national and international forums.

4. RESURGENCE

The community has suffered repression for ages together but they have never accepted defeat. This is one of their positive traits, a fact acknowledged by historians. The community has always withstood shocks and

trauma with fortitude and courage but rose again and revived.

The Pandit leaders throughout India tirelessly fought for reservation to the migrant students in educational and professional institutions outside the state. They succeeded in securing such reservation, with the result that a sizeable number of KP boys and girls have been admitted in various institutions of learning on quota basis every year. This is a positive achievement.

Most of our young boys and girls have been employed in Multinational Companies with good pay packages and their performance is rated superb barring a few exceptions here and there.

There is a boom in IT Sector and most of Kashmiri boys and girls opt for this stream. They even get gainful employment outside India particularly USA and CANADA. In UK the picture is unfortunately not so rosy.

There has been sudden transformation in attitudes and thinking process of KPs as self centred approach previously witnessed in them has given way to larger community interests. This phenomenon has helped Kashmir Youth to get placement in reputed companies on favourable terms.

5. AND THE FIGHT IS ON

All said and done, it is to be conceded that even after 17 years of migration, the KPs are a neglected lot. A sizeable section of our community still live in camps in horrible conditions. They live under the morass of strangulating poverty. Almost all suffer from malnutrition.

Because of poverty, stress and change in the life style a large number of KPs have fallen victims to dreaded diseases like Diabetes and Hypertension which are life threatening if not properly treated. The instances of Renal failure and osteo arthirtis are significantly high in the community. There are visible sings of mental retardation amongst older generation.

The migrant doctors, it may be stated have spared no pains to alleviate of sufferings of the down trodden community members by guiding them to take proper medicines. Shriya Bhat Hospital seriously addressed the concern of ailing members of the community in this regard but it is essentially the responsibility of the State and Center Governments to provide Medicare to displaced persons who have turned refugees in their own country.

The KPs face unemployment problems. It is most worrisome. A special recruitment drive need to be undertaken in this behalf besides providing Kps reservation for employment in Government Departments and Government Undertakings. The fate of young generation of KPs still hangs in the balance and how can a personality develop when there is perpetual threat of insecurity. The younger generation should not be allowed to continue as parasites as that will kill their initiative and drive. This is a very serious problem and has to be addressed in all seriousness.

The Pandits form a minuscule minority. No Political party or leader would care for them as they do not form a formidable vote bank. It is, therefore, necessary to fight for political reservation for Pandits in State Legislature, Parliament and other constitutional bodies.

No serious attempt has so far been made for the return and rehabilitation of Pandits in the valley. What is needed is permanent settlement and not stopgap arrangement. The displaced people need to be amply compensated for construction of their houses and proper security environment has to be created for this purpose.

A good number of shrines and temples have been constructed in Jammu and other places by KPs with a view to preserving and promoting their culture besides perpetuating the memories of Kashmiri Saints and ancient famous temples. This is indeed a positive development. But it is regretful that the shrines in Kashmir valley itself are in a state of neglect.

It must be conceded in no uncertain terms that need of the hour is convergence and not divergence, cohesiveness and not divisiveness, unity and not disunity.

[The learned author is a retired IAS Officer]

FOOTPRINTS IN THE SANDS OF TIME

DR. MEKSHAGUNDAM VISVESVARAYA – AN ENGINEERING WIZARD

—B.L. Khar

Dr. M. Visvesvaraya, one of the foremost engineers in India, was born on September 15, 1861 in Kolar District of Karnataka. He passed his Matriculation from Central College High School, Bengal, in 1876 and graduated from Madras University in 1800, securing first position. Earning a state scholarship for further studies, he joined the Engineering College, Poona, and completed his Civil Engineering Course of three years, in just two and a half years. He was appointed Assistant Engineer in 1884 in the then Bombay State Public Works Department. By dint of his hard work, devotion to duty and brilliant inventive mind, he quickly rose to the position of Superintending Engineer. But because of some political reasons, his promotion to the post of Chief Engineer was blocked. Aggrieved, he took voluntary retirement in 1908. He was only 47 then. By that time he had already earned a name as a brilliant engineer and an innovative planner.

Dr. M.V. was offered an assignment, by the Hyderabad Government, in 1909, of preparing a project report on the flood-control and drainage system of the Hyderabad City which he completed just within five months. The project not only protected the city from floods but also provided it with modern drainage system, roads and gardens etc. This work brought him to lime light at all-India level. In 1912, he was appointed Chief Engineer in the then Mysore State where he constructed the Krishenraj Sagar Reserviour, the biggest dam of the time, and also the other dams on the river Cauvery to launch irrigation and power schemes which accelerated the industrial growth of the State. He also introduced some major industries in the State, the notable of these being the Mysore Iron and Steel Works, Bhadraawati, thus generating a source for a large revenue for the State and employment for thousands of its people. In 1942, he managed to establish the Hindustan Aircraft Ltd. In the state with the help of a leading Industrialist, Shri Wal Chand. He also contributed towards the establishment of the Bank of Mysore and was also the founder of Mysore University. He designed the water-supply schemes of Bombay, Gwalior, Hyderabad, Nagpur, Poona and Surat.

Sir M.V. was elected honorary member of the Institution of Engineers (India) in 1944. He was awarded Honorary Degree of Doctorate by eight Indian Universities. He was awarded "Bharat Ratana", in 1955.

Sir. M.V. was an Engineering – Wizard with a brilliant innovative mind, a unique professional aptitude and clarity of thought. He served his country dispassionately. He set his mind on the economic progress of India through industralization, and, he did all that he could, to help realize that dream. He led a life of integrity, simplicity and discipline.

The greatest tribute that we can pay to the memory of Dr. M.V. is to follow the lead given by him by working devotedly for the economic development of our country to rid her of the shackles of ignorance and poverty.

The life of Dr. Mekshagundam Visvesvaraya is a good example for our young engineers, in particular, and our young men, in general, to follow.

[Ref. Material of Institution of Engineers (India), Chandigarh]

NUND RYOSH AN APOSTLE OF NON-VIOLENCE

—DR. J. L. TIKU

[The Urs of Sheikh Noor Din Noorani, rightly called Sheikh-ul-Alam, the Alamdari Kashmir, falls on October 10, 2007. His 629th Birth-Anniversary is being celebrated at the State level, for full month of October. On this auspicious occasion, the learned author pays a rich tribute to the venerated Saint-Seer-Poet celebrity of Kashmir. .... Editor]

Lofty mountains, breath taking scenic beauty or Kashmir meadows, springs and its lakes have created a profound aesthetic influence on its people. Through ages past, it has enriched its sensitive people in propounding finest creative philosophies on religion and fine arts. The creative minds of its people excelled in writing history of its king and people of ancient times, treatises on music, drama, dance and anything that contributed to the rich fund of knowledge and learning. However, this immense fund of knowledge is available in Sanskrit, which was the intellectual medium of learning and communication during the region of Hindu Kings.

With the advent of Muslim rule in valley in the 14th Century the importance of Sanskrit as court language started to wane and Kashmiri language started getting importance not only as a spoken language, but also a means of recording some of the finest poetic expressions of its enlightened spritual men and women. The first to communicate for posterity was Lal-Ded, the mystic Kashmir poetess. She was followed by Nundryosh, who was the second in line to add to this profound fund of spiritual knowledge in form of shruks (shloks) and initiate an order of Rishis (Divines) in valley known for piety, non-violence, simple living and subsisting on frugal vegetarian diet. Albert Einestein has said about Mahatman Gandhi, "Generations to come will scarce believe that such a one as this ever in fresh and blood, walked upon the earth". This can equally be said about the Nund Ryosh, that such an exalted soul lived on this land of Kashmir who exuded spiritual fragrance all around and taught brotherhood, religious tolerance. contentment and avoidance of greed, anger, pride and conceit."

Shruks of Nund Ryosh, also called "Sahazauand" draw inspiration equally from Hindu Philosophy and Quran and create a synthesis of all that is good and best in them for all the people, irrespective OF CASTE AND CREED ? Nund Ryosh has been very careful in giving details of his ancestry and background through his immaculate shruks. His ancestors lived in Kishtwar and were Rajput by caste. They were warriors and belonged to the Sanj dynasty. Nund Ryosh has in the following shruk given his ancestry.

Sanjay Chum Mol Sanjay Moj
Tavay Rudus Sanjay Hav
Deka Likhit Phyor Pyom Syoduy
Tatiy Boh Nund To Yeti Dram Nav.

"Sanj is my father, Sanj my mother too. It was so ordained for me, beautiful was I there and here they named me so."

His great grand father was Ogra Tez, who took the service of :

(*a*) Kotraja, Khomni Voni, of Teelsar and became his chief of forces. However, Ogra Tej was killed in battle and given the name of Gurja Sanj posthumously. He was followed by his son Drupta Sanj, as the chief of his master. Drupta Sanj gave birth to two sons Solu and Salat. Solu like his father was strong in body and physique and got appointed as chief of Khomni Kaul, the son of Khomni Voni and was given the title of Zanga Sanj. Salar Sanj was neither strong in body nor in mind and took to wanderings and came into contact with Mir Syed Hussain Samnani of Kulgam, at whose hands he embraced Islam. He

was named Sheikh Salardin. From the other ancestral family tree the estate of Daderkoot fell in the hands of a brother of Ogra Tej and the last in line was Devut Sanj, who could not be worthy of the assignment and was killed. A baby girl Sodar of his was entrusted to a foster mother at Khiya and subsequently to Kaimuh. Foster parents brought her up with affection and married her to a person who had two children from his first wife named Shosh and Gundur. However, Sodar was widowed soon, her stepsons continued to live with her. The foster parents sought the help of a divine Syed Husssain Samnami, who united Sodar in matrimony to Sheikh Salar-Udin and out of this Wedlock was born "Nund Ryosh" the beautiful and enlightened rishi.

Rishi cult in valley was ancient. "There were three brothers—Rishi's who owing to their yogic powers lived long lives. They were Khalasman Rishi, Plasman Rishi and Yasman Rishi." Some believe that Khalasman lived for sixteen hundred years, Plasman Rishi for eight hundred years. This is based on the information contained in the MS of Baba Nasi Ud-Din. Yasman Rishi is reported to have blessed Sodar Maji and prophesied birth of the enlightened Nund who will continue the tradition of Rishi-ism in valley and bring glory to it in reinterpreting the ancient wisdom of valley. In his ecstatic and Bakhti inspired shruks, the enlightened Nund pays tributes to the Rishis of valley as under :"

Tami Dandak-Vaniky Zulkha Reshiy
Katch Phala Korum Siva
Pvakhta bakt osmukt suy
Tithuy me var dita Diva
Reshi vanaki Miran Reshiy
Tsandra sasas ann zul cheva
Ada daya hot akash gavai
Tithuy me var dita Diva

[A Zulka Reshi of dandak van of Gangabal subsisted on wild shrubs and fruits and through his unadulterated devotion attained salvation. May the lord bestow a similar boon upon me. Miran Reshi of Reshi Van lived for a thousand lunar months. Full of God did he go to his divinely abode. May thou lord bestow a similar boon upon me.]

It is no accident that the rishi cult was not only strengthened by Nund Ryoshi but given a further strength and vigour and left for posterity the profound spiritual discourses valued for their depth and wisdom.

Nund Ryosh was born at Kaimuh in the year 1375 Christian era and left his mortal frame on 16th Dec. 1438. During his life time following kings of Shah-Mir dynasty ruled over Kashmir. Qutubdin 1373-1389, Sultan Sikandar 1389-1413 Ali Shah 1413-1419 and Zainulabdin 1420-1470. The reign of Sultan Sikandar was marked for anarchy destruction of temples, Hindu endowments, libraries, books of immense historic and philosophic value. Hindus were forced to abandon their faith and those who stood firm were subjected to torture and killed. Tons of sacred thread of Hindus were consigned to flames and so were their books of wisdom Lacs fled in confusion from valley and suffered untold miseries. The monumental and beautiful temples of Vijayshwari at Bijbehera were razed to ground. The only temple that stood the ravages of destruction was the Martand temple, which despite all out efforts could still stand and leave for posterity the specialised art of raising breath taking columns of stone to such heights and creating architectural marvels of immense dimensions.

The philosophy of Nund Ryosh stands as a great marvel miles ahead of the bigotry and intolerance perpetuted on this holy land of Kashmir. Nund Ryosh from his very birth showed extra ordinary spiritual awakening and did not seek wordly goods and material possessions. When sent to a local teacher, by his mother, he did not go beyond the alphabet, Alph because he perceived duality beyond this. His step brother who did not inherit his blood either on paternal or maternal side indulged in stealing and thievery. However, the Ryosh did not show any interest in this vocation and through his spiritual out pourings expressed his remorse and abhorrence for such acts on the part of his step brothers. He did not even feel interested in following a vocation of professional weaver, when sent to such an Institution. His life had a mission and that was of renuncification and merging with the infinite and creating an order

of Rishis who will continue to kindle the light of ancient wisdom of his land of birth.

At thirteen he was married to Zai-Ded of village Sagam. He was blessed with a daughter and a son. However, he was not given to the role of a householder and the urge to renounce this all was strong. This is clear from his shruk.

Adam Vopadovun Svabava,
Aba Vava to Nara Metse
Su Yeli Ambi Yadavi Phatith Draav
Dopum Duniyah Ratnan Nala Matse
Kand Yeli Gales Varzani Vava
Yuthuy Av tythy Mvatse,

[Adam has been created of the elements of water, air, fire and earth and after his birth he gets infatuated with the world. However, when his body decays with adverse wind, he returns to the dust from which he sprang.]

At the age of twenty Nund Ryosh showed a desire to renounce world and enter a cave at Kaimuh. However, it was at thirty two years of age that he finally gave up world and prayed at the cave for his salvation.

All the entreaties of his mother to return home and live as a householder did not cut much ice with him and he advised his mother not to stand in his spiritual pursuits.

Maji Boh Kyah Kara Shuren To Bachen
Na-Haqa Hatsan Gos Daya Miul
Kamas Krudas Pu-Ahusna Pantban
Me gara Trov Ta zion Kas Kiut

[What shall I do with my family, mother,
Gods will involved me in family life undeservedly
Desire anger and five proved too powerful for me.
Having renounced home, for whom should I live.]

Even bringing his children to the cave who later died there in waiting, did not deter him from changing his course of action in search for truth.

With remorse the Ryosh prayed almighty for ferrying him across the world of Kalyuga and spoke thus,

Dithis Kalki Kalas Manzi
Hamzi Pathen Lobamos Tar
Vanivenat Nunda Baba Samzi
Bar Khvadaya Pap Nivar.

The Nundryosh lived in the seclusion of the cave for twelve years subsisting on Han and Vopalhak only, followed by next twelve years on a cup of milk and finally water of a stream. He did not touch cereal or any preparation for twenty six years.

Nund Ryosh prayed almighty for similar boons which were conferred on men of simplicity like Sodi-Vani, and spoke thus :–

Tothyok Sodi Vanis Apa Bodis,
Yemi Ava Sumga ahar Kheva
Tothyok sidha Srikanthas Sidhas
Tithuy me var dito diva
Nirgan to royat ditam,
Chus boh chonuy nav soran
Bagi kailas kharith nitam
Chuham Tsetas Ta meharban

Explaining the true meaning of Nimaz for a Muslim he advises devont as follows :

Poz Yod Bozakh Panch Na-murakh
Nata Maz Namurakh Soy Chem Nemaz
Shivasta Shuniyas Yod Myul Karakh
Seduy Soy Chay Vahantar Nemaz
Suy Purush S-varg Pravi
Yus ahar Khilyi Beyan San
Raten Dohan Yus Roza Thavi
Asi Sato Sath Namaan
Krudh, Lubh, Moh, Mad ahankar trav
Suy Dapize Musalman

[That man will attain heaven,
Who shares his meal with others
One who fasts on holy days
Who bows in prayer in truthfulness
Who gives up anger, greed, attachment arrogrance ego
May verily be called a Musalman.]

That such a man could have lived more than six hundred years earlier on the land is really a tribute to this rishi who has lighted the lamp of wisdom in pure and chaste Kashmiri.

Many of his spiritual outpourings are not forthcoming and the one written in Sharda script the original script of our mother tongue by Kantha Pandit, Alias Baba Qutabdin is not traceable because Kashmiris in adopting new faith disowned anything which remotely showed connection to the Sanskrit language and thus lost a well researched work.

A HISTORICAL ANECDOTE

MAHARAJA HARI SINGH AND THE INSTRUMENT OF ACCESSION

— **B.L. Khar**

Maharaja Hari Singh succeeded his great uncle, Partap Singh, in 1925. At the first Indian Round Table Conference in London, in 1931, he had declared that he was prepared to make any sacrifice for the glory of a United Greater India. He is also reported to have said there that a small hut in free India would suffice him. He is reputed to have declared : "*As a ruler I have no religion, all religions are mine and my religion is justice.*" He was the first among the Indian Princes to concede the demand of setting up of a Praja Sabha, in 1934. He had introduced many reforms in the State. Understandably, therefore, there was no reason for him to remain indecisive for a long time in the matter of accession. Something must have gone seriously wrong somewhere resulting in the State getting plunged into a perpetual turmoil. It is for the unbiased political pandits to dig out the real facts. Here, we may only rummage through some of the commonly known events of 1946-47 Kashmir.

On May 10, 1946, Sheikh Abdullah launched the "Quit Kashmir" Movement. He was arrested on May 20,1946. Nehru demanded immediate release of Sheikh Abdullah and proceeded to Kashmir, on June 19, '46, to arrange for his defense but was prohibited to enter the State territory and was arrested. Acharya J.B. Kriplani, the then President of Indian National Congress, visited Srinagar on May 17, '47 and denounced the slogan of "Quit Kashmir". Mountbatten went to Srinagar on June 20, '47 and tried to persuade Maharaja Hari Singh to take a decision with regard to accession. Mountbatten did not succeed in his attempt and returned to New Delhi, disappointed. Mahatama Gandhi visited Srinagar on August 1, '47. R.C. Kak was relieved from the Premiership, on August 10,'47. India attained truncated freedom on the mid night of August 14 and 15, '47. Soon after, an economic blockade was imposed by Pakistan for all the supplies coming from it into the State. Sheikh Abdullah was released from jail on Sept. 29, '47.

Meantime, the question of accession continued to remain unresolved. Nehru admired and preferred Sheikh Abdullah who had no say in the matter of accession. Nehru had an obvious aversion for Maharaja who alone had the authority to take a decision. Was a fear lurking in the mind of Maharaja about his going with India, in view of Nehru's grouse against his person ? Or was he actually dreaming of 'Independence', by himself, or, was the idea of 'Independence' planted in his mind by his "ambitious advisers and flatterers" ? Or, was the former cause for the latter ?

Then, a full scale tribal invasion, backed by Paskistani regulars, was launched, against the State, on Oct 22,'47. The panic-ridden city was plunged into darkness. Sheikh Abdullah, along with his family members, left for Delhi/Indore, on Oct. 25, '47. Maharaja on an express advice of V.P. Menon, drove down to Jammu, on the night of Oct. 25/26, '47. He signed the Instrument of Accession there on Oct. 26, '47. Simultaneously, a request was made by him to the Govt. of India to dispatch army to save the State. Mountbetten, in his capacity as the Governor General of India, accepted the Instrument of Accession, on Oct. 27, '47. In the covering letter, a condition was put that the question of the State's accession should be settled by reference to the *people after the law and order was restored and soil cleared of the invaders.* The Indian forces were rushed to Kashmir. *AND, the unrest continues.*

[Ref. "The Tragedy of Kashmir" by Dr. H.L. Sexena; "Frozen Turbulance in Kashmir" by Jagmohan, "Crises in Kashmir" by P.L. Kaul].

THE PROPHETS AND SCRIPTURES

—Swami Nirvedananda

Every religion has at its origin at least one Prophet and one book of revelations known as the Scriptures. And the teachings of each religion contain a central core of spiritual truths embedded in an outer growth of rituals and mythology. Thus the Prophet, the Scriptures, spiritual truths, rituals and mythology are the five important constituents of a religion. A general idea, therefore, of these five essential elements of Hinduism will give a whole view of this religion.

Hinduism has no Prophet at its source. Spiritual truths were first discovered and announced by the Vedic seers (*rishis*), many of whom have not cared to leave their names behind. And even those whose names are found on record are not looked upon as Prophets. The collections of spiritual truths (the Vedas) are honoured more than their discoverers.

Yet the Hindus believe that God incarnates Himself again and again in flesh and blood when-ever religion (*dharma*) gets perverted and irreligion (*adharma*) gains prominence. They hold that on such occasions God comes down to this earth with a physical body to show the right path of deliverance to the righteous ones and to inflict due punishment on the wicked ones for their necessary correction.

Surely, the Vedic Religion teaches that God is in every creature, in fact, in everything. But there hangs, by His inscrutable power called *Maya,* a veil of ignorance covering Self-knowledge. The *jivas* (living beings) have to remove this veil, bit by bit, by their own efforts. In fact, this is the secret urge of evolution in the subhuman world. On the human plane these efforts become conscious ones. Man has to uncover the Divinity That lies concealed within him. This is precisely his *dharma*. Yet, from time to time, man misses this central truth about his life and its spiritual aim. In his confusion he goes so far as to laugh away his potential divinity as an absurd idea. He cannot make himself believe that he can ever rise above the instincts of lust and greed, hatred and strife, conceit and crass selfishness. Manifestation of Divinity looks like an empty dream. Bereft of this inner spirit, religion with its rituals and dogmas becomes a mockery. At this stage people do not mind using religion even as a cover for dirty and refarious deeds. When in this way the ascent of man towards Divinity is seriously endangered, God descends on earth to release the clogged wheels of the spiritual progress of mankind. Through His life man sees vividly the ideal to be reached by him. What manifestation of Divinity in man looks like becomes clear. His teachings dispel the gathering doubts, and His life furnishes humanity with a fresh, living and luminous model which they are to copy for their upward growth. This gives a new impetus to the ascent of man towards godhood. Religion thus gets a fresh lease of life. Humanity starts over again towards its spiritual goal of Divinity.

This is how the Hindus regard the purpose of an Incarnation of God. They rightly call Him an *Avatara,* that is, a descent of the Universal Spirit (*ava* – below, and the Sanskrit root *tri* — to cross). God, as it were, crosses the border dividing. His Divine Essence from His physical manifestation, that is, the material universe. Unlike the *jivas,* no veil of ignorance hangs before the *Avatara.* With *Maya* under His complete control and with the full blaze of Self-knowledge, the Lord of the universe appears to be born and to live for working out His Divine purpose. The *Avatara* is a manifestation of Divinity from above, which man has to manifest from below.

The Puranas refer to innumerable *Avataras*. Some are reported in the *Chandi* to have appeared in the *Devaloka*. However, ten *Avataras* on earth are prominently mentioned in the Puranas, namely, *Malsya* (fish), *Kurma* (tortoise), *Varaha* (boar), *Nrisimha* (man-lion), *Vamana* (dwarf), *Parashurama*, *Ramachandra*, *Balarama*, Buddha and *Kalki*. The fact that this list omits the name of *Bhagavan* Sri Krishna shows that it is not at all exhaustive. Through many more forms. He may very well be expected to come in future. Neither time nor space can limit the descent of God as *Avatara*. Whenever there has been an urgent need for restoring the spiritual balance of the human society or any of its major portions, the '*Avatara*' has come. And the same will happen over and over again throughout the entire future. The Hindus believe in the operation of such a spiritual law of Divine Incarnation. This is why it is not unlikely for the Hindus to regard Buddha and even Christ and Muhammed as *Avataras*. Within the historical period many outstanding spiritual personalities have appeared in India and come to be regarded by the Hindus as Incarnations of God. Buddha, Shankara and Chaitanya are prominent among them. In our days, Sri Ramakrishna (1836-86) has come to be looked upon by many as an *Avatara*.

A word about the popular list of ten *Avataras* is deemed necessary. The mention of fish, tortoise, boar, man-lion and dwarf in the list may trouble many of us. Many rationalists read in this a suggestion regarding the order of biological evolution. We need not bother about evolution and all that in this connection. Nor have we any reason to feel small for the presence of these subhuman specimens on the list of *Avataras*. The Hindu conception of God is wide enough to accommodate all these. It is possible for God, who has manifested Himself as the entire universe with its contents, to appear in any guise for the fulfilment of His Divine purpose. And the time of these *Avataras* is mentioned to be in the hoary, legendary past. We practically know nothing about that period. So we need hardly waste our energy for either verifying or explaining away the statement of the Puranas. We know that it is possible for Him to appear in these forms and that is enough for us. His life and work are distinct from the commonplace. The manifestations may look like that, yet they are entirely of another order.

They are Divine. And one who grasps this truth gets released from *samsara*.

Sometimes God incarnates Himself in a female body and appears as a consort of an *Avatara* in a male body. Sita, the holy consort of Sri Ramachandra, and Vishnupriya, that of Sri Chaitanya, are regarded by the Hindus as such Divine Incarnations. So also is the holy consor of Sri Ramakrishna, popularly known as the Holy Mother, looked upon by numerous devotees.

The Hindus, moreover, believe that besides the Incarnations of God, prominent spiritual personalities of another order appear on earth from time to time. They come as *Acharyas* (Teachers) to explain the correct import of the *Shastras* and to give a spiritual lift to humanity. They are perfected souls living normally anywhere in the higher worlds. Sometimes they accompany an *Avalora* as His companions (*Parshadas*) to serve as the blessed instruments of His Divine mission. Sometimes they come singly as divine messengers to spread the eternal truth about Divinity and the spiritual end and aim of human life. Often they are regarded as manifestations of one or other of the infinite powers (*vibhutis*) of God. However, their supernormal spiritual lives and teachings give them also the look of Prophets. Such is the spiritual power (*aishwarya*) displayed by the personalities of this order that it is difficult to distinguish between them and an *Avatara*. It

baffles human understanding to say definitely whether Sri Shankara and Sri Ramanuja were Incarnations of God or personalities of this order. However, Swami Vivekananda of our days is regarded by many as one of the latest representatives of this order.

Thus it is clear that though Hinduism does not claim to have any Prophet at its source, it holds elaborate and definite views regarding the advent and mission of Prophets.

SCRIPTURES

The second essential element of a religion on our list is the Scriptures. The Hindu word for the Scriptures is *Shastra*. This very word gives a clue to the Hindu point of view regarding their Scriptures. The word is derived from the Sanskrit root *shas* (meaning to rule, to govern). And it literally means that by which one is governed. The Hindu *Shastras* are not regarded as a body of revelations that require only our assent, or that prescribe only what we have to do within the temple. The *Shastras* are to govern our entire life so that we may advance spiritually towards perfection.

The foremost of the Hindu *Shastras* are the Vedas. Here again, the Hindus do not look upon the Vedas as only books of revelation. By the word 'Vedas' they refer to the entire body of spiritual truths that exist eternally. These are absolutely impersonal. The seers (*rishis*) discovered some of these, which are found recorded in the books popularly known as the Vedas. Wherever and whenever spiritual truths have been discovered, a portion of the Vedas has been disclosed, for the Vedas stand for the entire body of spiritual truths. They cannot therefore, in their original sense, belong to any clan or community. They belong to the entire human society. Moreover, they do not belong to any particular time. They are eternal. Some portions of them have been discovered. Some more may yet be done in future. Who knows ?

The third point to be noted regarding the Hindu *Shastras* is their variety, such as *Shruti*, *Smriti, Darshana, Itihasa, Purana, Tantra*, etc. To bring the subtle spiritual truths within everybody's range of understanding, they have been presented in various ways in the different *Shastras*. Moreover, different approaches to the same goal have been emphasized by some of these *Shastras*.

A word about the *Smritis* may be mentioned. The *Smritis*, laying down codes of individual conduct and social regulations, are not given eternal values. They vary from time to time according to the changed conditions of the society. Whenever any such exigency arises, outstanding spiritual personalities appear to give such revised versions of the *Smriti*. Though variable, they must always conform to the fundamental truths revealed in the *Shruti* (Vedas).

Courtesy : **"HINDUISM AT A GLANCE"**
Rama Krishna Mission, Kolkata

ECOLOGY AND ENVIRONMENT

Environment refers to the external conditions or surroundings in which a plant or an animal lives. These surroundings determine the development and behaviors of a living being. For example, lotus and water-lily are specially designed by nature to live in water. They cannot survive anywhere else. They need aquatic conditions to grow and develop.

Ecology is the science that studies the behavior of plants and animals in particular environmental conditions. Ernest Haeckel (1834-1919), a German biologist, first introduced this term.

Ecology is derived from a Greek word 'Oikos' which means 'a place to live in'.

WHO ARE THESE DURYODHANAS?

—Somnath Zutshi

A huge clamour, heart rending cries! It sounded like the dawn of Doomsday itself. The heavens had turned black at the very peak of day, as if an invisible force had drawn a thick sheet of black polythene over them. The only things visible were the two huge, hairy hands of this force, spreading the black polythene all over within the blinking of an eye. The first thing eclipsed was the sun. Its size began to shrink, light faded and it disappeared from sight. The day turned into a starless, moonless night, like the pitch - dark night of a new moon.

A roar of loud, beseeching cries. Is this the apocalypse? People barred their doors and windows in terror but darkness advanced into the rooms. They switched on the lights - nothing happened. They tried to light earthen lamps, but the wicks refused to burn. It grew bitterly cold. Hugging their infants to their breasts, mothers cried loudly. They were not cries, they were hollow shrieks without any life in them. Even crows who on other days would have been looking for food in fields, downs, marshes and plateaus, appeared numbed today. They just cawed on incessantly-some secret sense seemed to have told them that it was not the natural darkness of night, it did not smell right. They huddled together, their cawing growing louder and louder as if to say, " No—it is not night as we know it." In their thousands they flew in the darkness. Though they could not be seen in the abounding darkness, the flutter of their wings made a loud rustle. They were flying, not to their nests or roosting perches in the north, but just anywhere, in panic. God knows how many fell dead in flight.

Suddenly a proclamation rang out, "Caution! Be warned! On your guard!" Stout staffs hit the gates of houses as the calls came. At this, life returned to the cowering humans—at least someone was alive! And the loud outcry rose to a crescendo. Countless hordes gathered in the field: some with broken visages, some half- dead. Out of the multitude came a powerful voice, "Do not panic, Countrymen! It is not night, in fact. This black pall will soon be lifted and there will be light once again!"

Another cry rose to counter this claim, "All lies! The sun is gone—how long can living things survive ?" The first voice retorted with, "Did not the skies once darken into night at mid-day during the Mahabharata war ? I tell you there is no cause for panic." "But that was only a momentary night, brought about by Lord Krishna in order to destroy falsehood, whereas this night has lasted for hours now. Where will we find a Krishna to fold up this darkness ? This night is much more cruel than that night in the *Mahabharata.*"

A third voice intervened, "Absolutely correct. Lord Krishna will not be born again, certainly not in this *Kaliyuga* and that too to lift one curtain of darkness!"

A fourth voice shouted, "Brothers! Do not let us waste any more time. We grow faint with weakness. Let us follow the birds, leave in the direction they have taken. Listen! Even now you can hear their wings—*sav, sav, sav, sav!* Thousands, millions have already taken flight."

Everyone gave assent to this and began to leave. Again the loud cries! Holding their infants to their breasts, mothers joined the throng. The inhalation and exhalation of their breath itself sounded like a scream. In the bitter, freezing cold, all track of children was lost—they did not want to know whether they still had breath in them. In the buzzing darkness, they just stumbled along. Several collapsed by the roadside. "Those who have fallen, have fallen—we must go on", exhorted a voice. "How many of us will survive this nightmare to reach the destination ?"

Before this question could be answered, the sound of a low one-voice religious chant

was heard. Feeling with their outstretched hands and guided by the sense of smell, they guessed that they were in a forest—a holy man had to be around.

"Who's there ?"

"Hush! Silence! The ascetic is practising yogic austerities," a low voice answered the query.

"Ha!—the heavens are falling apart and he is practising his austerities ? Seeking his own salvation, is he ? Tell him, Creation is coming to an end! Let him demonstrate his yogic powers now."

The ascetic heard the outburst, and from a distance came his advice : "Come into this deep cave, peform deep penance and you will find salvation."

The second man protested, "Your holiness! We have hardly seen anything of this world yet, hardly having established ourselves on this earth, how can we ascend to the heavens ? You are asking us to give up life and find redemption ?"

The third joined in with, "Why would the Lord Brahma have created this world ? He certainly did not intend to finish it off midway! The sculptor does not break his beautiful idols after making them ; create the sun, the moon, the stars, the earth, only to destroy them ? No, he will not upset the balance of this universe—impossible !"

The first man screamed, "Are you suggesting that Darkness will triumph over Light ? Is the Mahabharata being played all over again only to ensure the victory of Duryodhana ? To let untruth bring truth to its knees ? Holiness, the Evil ones are just the chaff in the grain, just a fly in a cauldron of milk. You must punish them and we would find salvation in this life itself."

The ascetic attempted a loud, mocking laugh, but it seemed to lack vigour. He frowned and said, "Only the name of God is Eternal."

"With no one left to chant that name ? Is that what you mean ?"

Again there was a huge outcry : mothers wailed with low moans. One man spoke up, "It is the ascetics like him who took Duryodhana's side in the Mahabharata war then !"

Another one burst out in anger, "Listen, everybody! This is no ascetic or *rishi*. He is either the disciple or preceptor of Duryodhana. He will survive us all and find *moksha* in his forest!"

A third man spoke up loudly, "If you all have the strength, let us get hold of huge lances and pierce holes in this polythene. Raise your heads and give a huge roar in one voice—the blackened skies will crash open and the sun come out in all its glory. The other course is to follow the birds—take the path they chose. The choice is yours" In answer, there came a huge roar, a full-throated roar.

A powerful cry came also from a house near the fields they had left behind. It was a cry from a youthful throat. In one leap the young man was out of his bed, trembling with rage. Light seemed to hurt his eyes, he rubbed them and found himself in the arms of his mother, hugging her tightly.

"Why did you cry out ? You frightened me!", she was saying.

"Was it a full-throated, powerful cry or not ?" he asked. The mother could make nothing of it. He rose at one and went to the window and opened it. The fallen leaves in the garden were being blown away by the wind : and they looked like small fragments of black polythene. But when his eyes found the roses in perfect bloom upon the rose bush, colour returned to his drawn face.

It was not evening yet. His heart was still filled with fear, anxious to see the crows return to their northern climes, to their nests in the *chinars* at sunset, beating their wings to the rustle of *sav, sav, sav* and joyfully setting up a clamour with an occasional chatter of, *tein, tein, tein.* He went back to bed muttering to himself, "How many Duryodhanas are yet to be born ?"

Translated from Kashmiri by—
NEERJA MATTOO

A WORD ON HEALTH CARE

HYPERTENSION (HIGH BLOOD PRESSURE)

[℞ : RECIPERE [TAKE THOUS]]

—Dr. J.L. Saraf

High Blood Pressure means high pressure (Tension) in the arteries. Arteries are vessels that carry blood from the pumping-heart to all the tissues and organs of the body. High blood-pressure does not mean excessive emotional tension, although emotional tension and stress can temporarily increase the blood pressure.

Blood-Pressure level below 128/80 is normal blood-pressure. Blood-pressure between 128/80 and 139/89 is called "Pre-hypertension". Blood-pressure of 140/90 or above is considered High Blood-Pressure. The Top-Number (*Systolic-Blood-Pressure*) corresponds to the pressure in the arteries while the heart contracts and pumps blood forward into the arteries. The Bottom-Number (*the Distolic Blood-Pressure*), represents the pressure in the arteries as the heart relaxes after the contraction. The Diastolic Pressure reflects the lowest pressure to which arteries are exposed.

An elevation of Systolic and/or Diastolic Blood-Pressure increases the risk of developing heart disease, kidney disease, hardening of arteries (known as *Atherosclerosis* or *Arteriosclerosis*), eye damage and brain-damages (*Stroke*). These complications of Hypertension are often referred to as end-organ damages because damage to these organs is the end result of chronic (long-persisting) high blood pressure. For that reason an early diagnosis of high blood pressure becomes very essential. So efforts can be made to normalize blood pressure and prevent complications. It was previously thought that rise in Diastolic Blood-Pressure involved more risk factor than the elevation of Systolic Blood-Pressure. But it has now been found that in people of 50 years of age and above, Systolic Hypertension involves a greater risk.

Following points would merit attention in the treatment and management of Hyper Tension. :

I. Medical advice & Medication :

Always seek professional medical advice about any treatment or change in the treatment plan and have proper medication regulated.

II Life-Style Changes :

(a) Lose weight, if over-weight ;
(b) Take low-salt and low-fat diet;
(c) Avoid Beverages (Alcohol);
(d) Quit smoking ;
(e) Take Anti-Hypertensive Medication & Yogic Exercises.

III. Stress-Management :

(a) Adopt occasional massages ;
(b) Adopt Relaxation-Therapy
(c) Ensure periodical Bio Feed-back

ECOSYSTEM

An ecosystem is a distinct area where various different species of plants and animals live together in harmony.
An ecosystem comprises the soil and the rocks under the ground, the ground level and the air enveloping it. It consists of a number of habitats. The behaviour of plants and animals depend on the conditions prevailing in their ecosystem. Living things adapt themselves to their surroundings and are associated with each other to constitute communities. Each one of them has specific roles to play within each ecosystem.

OUR SYMBOLIC FAITH

—N.N. Mujoo

I. MAHA GAYTRI

"I bow to Thee GAYTRI; the Divinity pervading through three Lokas of Patal, Prithvi & Akash with the crowning glory of creation, protection and destruction of the universe. May the mother of Divinity enlighten my intellect and mind with the grace of Thy blessings."

Yegnopaviti is the emblem of Gaytri put on a boy on the auspicious occasion of MEKHLA, denoting Asht Punya viz Eight : Dharmas, symbolised by *AET-PAN* in Kashmiri. This is tied beside naval hips and backbone on our body.

Scriptures viz Shastras say that a girl too is desired to put on Yegnopavit to perform Dharmic Karma.

It is for this that on marriage three more threads are put on the groom, thus relieving the bride off the duties of Dharmic Karmas. This is done in lieu of her duties of making home. However, she puts on single tread around her neck reminding her of Maha-Shakti of Gaytri, the supreme grace maintaining the universal order.

Yegnopavit is the symbol of gaytri after worshipping her in the form of Agni.

In Kashmiri we regard Yegnopavit/Jenue as (YEONIH) which, I understand, is the short form of योग मुद्रा; one of the thousand name of Shri Bhawani.

II. DEJHOR

Dejhor is the short form of "DEOJ-HORA" in Sanskrit Deoj means "Du-Janma" viz twice born and Hora devotes SHAKTI. Dejhor, gifted to a girl by her parents, is not simply a piece of ornament put on her wedding but blessing by her parents to be a perfect Brahmin Patni. It was for this convention that on joining her in-laws, a bride was given a name other than that of Brahmin Putri, till then.

Here, I would like to mention the instances in Puranas, which say Savitri, Jalandhari, Parvati, Janaki became known as Brahmani, Vaishnavi, Sivapunra, and Sita respectively after their legendary weddings.

III. ATHORU

Athoru is the Kashmiri Version of, ASHT-HORA i.e. 8 Shaktis emphasizing :- Grahasti, Kindness, Charity, Purity, Chastity, Truth, Forgiveness and Service.

A bride is gifted Athoru as a mark of Shaktis to conduct her life as a good wife and perfect mother.

Concluding with my reminiscence as under.

1. While moving in Tamilnadu in sixtys, I have had to witness ladies with flowers filled in hairlocks. After forty years, I understand it, perhaps, replacement of Dejhoru in use, there, in olden times.
2. About ten years ago a Kashmiri youth, whose grandparents had migrated to Lucknow before partition told me that the practice of gifting a flower Dejhoru (Posh Dejhor) is still in vogue among old Kashmiris there, besides the golden one.
3. Here in Panchkula, I saw some ladies having tops filled in holes in which Athoru is put by Kashmiri ladies. I think that this practice might have been prevalent in north India as well.
4. On keen observation of portraits of goddesses, we see Athoru—like image hanging by ears.

Now the conditions, have changed. We are surrounded by adverse circumstances and chances of snatching etc. are there which may sometimes prove fatal. Nonetheless, I would like to appeal the young and uprising generations to maintain the dignity of Dharmic faith by simple and short alternatives so that our symbols of faith do not decay and ultimately die. Thanks.

— PRINTING ERROR —

In the previous write-up of the learned author, captioned "GRAHSTA-ASHRAMA" published in **July-August 2007** issue, kindly read **"Parmanandji's wife"** for **"Parmanandji"** in the last line of Column I, at Page 26. The inadvertant printing-error is regretted.

— EDITOR

Herbal Medicine

—H.K. BAKHRU

Botanically, a herb is plant with a non-woody stem which withers and dies down after flowering. In common usage, however the term applies to all plants whose leaves, stems, roots, flowers, fruits or seeds have culinary or medicinal uses.

The practice of herbal medicine dates back to the very earliest periods of known human history. There is evidence of herbs having been used in the treatment of diseases and for revitalising body systems in almost all ancient civilizations—the Indian, the Egyptian, the Chinese and even the Greek and Roman civilizations. Plants were the mainstay of medicine and credited with mystical and almost supernatural powers of healing. So much so that in Britain herbs became a focus of superstition, reaching their peak of importance in the Middle Ages when every village had its witch, and every which her herbs and potions. Herbs were also used to counteract the witches' powers, Garlic, hyssop and wormwood all combated witchcraft and evil spirits.

In India, the records indicate, that herbs have been in use for treating diseases since ancient times. There are references to the curative properties of some herbs in the *Rigveda,* which is believed to have been written between 3500 and 1800 BC. Many of the plants mentioned in the *Rigveda* can be identified with reasonable certainty, although references to plants in *Rigveda* are very sketchy. A more detailed account is found in the *Atharvaveda.* A fairly comprehensive information about herbs has been recorded in *Charaka Samhita* and *Shusruta Samhita*—the two most important works on Ayurvedic system of medicine. The latter deals with as many as 700 herbs, some of which have not even originated in India. In subsequent years, more and more plants were used in indigenous medicine and their number gradually increased to 1500. The Chinese also have a compilation of 1,000 ancient herbs. *Pen Ts'as Ching* is an important ancient Chinese work dating back to 2800 BC approximately, which describes various plant medicaments and instructions on their use. Hippocrates (460 BC), the Greek physician and father of modern medicine also listed several hundred herbal remedies.

In recent years, researchers like O.C. Dutt, G. Watt, R.N. Chopra, K.R. Kirtikar, B.D. Basu, B. Mukherjee, the editors of *Wealth of India* and many others who have interest in plants and herbs, have done laborious and commendable work in compiling details of Indian medicinal plants. The studies conducted by these scholars have confirmed many of the claims of ancient herbalists about the efficacy of several herbs in curing diseases.

Herbs play a significant role, specially in modern times, when the damaging effects of food processing and over-medication have assumed alarming proportions. They are now being increasingly used in cosmetics, foods and teas, as well as alternative medicines. The growing interest in herbs is a part of the movement towards change in life-styles. This movement is based on the belief that the plants have a vast potential for their use as a curative medicine.

Herbs are used in many different ways. However, the ultimate objective of their use is that they should interact directly with our body chemistry. They may be used in various forms like food, medicine, cosmetics, or fragrance, but in all cases, their active constituents must be absorbed into the body for deriving the required benefits. Once they are absorbed in the bloodstream, they circulate to influence our whole system. The skill of the herbalist is

to use this effect to balance and strengthen the body's own healing mechanism instead of suppressing or disturbing it, as many modern drugs tend to do.

The active constituents of the herb can enter the body in several ways. These include consuming the herb orally so as to be absorbed by the digestive system, application on skin through medicinal poultices as well as cosmetics for being absorbed in the body through the pores; application on eyes through lotions and compresses; smelling the aroma through nose to enable the essential oil being absorbed in the bloodstream..

Finally, a word of caution. While most herbs have little or no harmful side effects, some herbs may cause slightly undesirable reactions in some persons. Therefore try only one herb at a time, beginning in small doses and wait and watch for side effects. If there are none, increase the use or dosage cautiously. Also, not all herbal applications are effective in every case in every person. And in no case should these be used as substitutes for professional a medical attention in emergencies or serious chronic diseases.

*

Courtesy :

Orient Paperbacks, Vision Book Pvt. Ltd. Delhi

STUDYING THE ENVIRONMENT

Scientists who study the environ-ment are known as ecologists. They take different measurements and make their own observations as a part of their study.

On the basis of their measurements and observations, they can understand the behavior of different animals with respect to their environment. The job of an ecologist is, basically, to understand how various kinds of natural processes work.

GEMS FOR THOUGHT & ACTION

—P.N. TIKKU

* Prayer and meditation are the solvents for all cares and worries of life. Pray, meditate and see for yourself.
* Face is the notice Board wherein the Sins & Virtues of a man are advertised.
* Give people more than they expect and please do it willingly, cheerfully.
* Too often we underestimate the power of a loving touch, a smile, a kind word, a listening ear, an honest compliment on the smallest act of caring—all of which have a potential to turn a life around.
* What you make yourself and your life is upto you and you only. You have all the tools and all resources you need. What you do with them is upto you and you only. The choice is yours.
* The answers of your questions of life lie within you and inside you only. All you need to do is look, listen, act and trust.
* My sincere prayers to God Almighty are to grant all human beings.
  1. Tenderness of flowers
  2. Coolness of moonlight
  3. Radiation of sun
  4. Innocence of a child
  5. and ocean of love and patience
* Develop sympathy, affection, tolerance, benevolence and humanity. Have an amicable loving social nature and live only to be useful and a blessing for others.
* He who knows how to suffer enjoys much peace in the long run.
* Hatred doesn't cease by hatred but only by love–true love. This is the eternal rule.

[The author is Ex. Senior Deputy Commercial Manager, Indian Airlines]

Two Poems

Prof. K.L. TIKU

The Saint

Merely renunciation
reciting hymns
or
discourses
doesn't make a saint
conquering anger
and greed
blooms piousness
Trueness unfolds purity of soul
True knowledge manifests love
See 'I' divides
When bows bridges the minds
Flagon seems egoistic
Never gets drunk
When leans
Fills with humility
the reclining plants
delight the withered faces
with the aroma
the bowing soul
enlightene
instilling love
in each cup
the humility makes
you a saint

Attic of Power

When gardener is reckless
Thorns multiply
Giving bleeding wounds
Indifference and lethargy
robs valour
Cowardice surface
Illegitimate children of Jai Chand
and Ambi
raise their ugly heads
get seated on the
Attic of power
Through violence and rigging
with swollen brains
become headless philosophers
barbarously bark out
"there is no Ram, no Ramayana
awake-awake-awake
my country men
demolish the attics of power
burn impactless philosophies
Crush the perverts
sick down the baseless egoes
restore, restore, restore
The glory of Ram"

HABITAT

Habitat is defined as the natural home of a group of plants or animals. This group of living things is known as a community. The habitat is also called the 'address' of a species. The habitat comprises distinct areas which have their own characteristic climate, soils and living communities of plants and animals.

A tree provides living space for many different animals.

NAV DURGA

Dr. Roshan Saraf

The auspicious day of "Ma Durga" when she descends from the heavens
to our planet with a blissful bounty of evens
in an immortal wallet of joy and prosperity twins.

She as eternal mother fondles Her children in the faith cradle,
lulls them with a love lullaby under the luminescent candle
of knowledge and wisdom, compassion to kindle.

With the birth of love and passion She creates a relation of trust,
converts an atheist into a theist of divine bust
and ignites a flame of belief within a skeletal crust.

She in her nine incarnations feeds, nourishes and teaches us,
defends, protects and guides us,
absolves our sins, nurses our agonies and blesses us.

She as "MahaShakti", the ultimate power of universe dilute our acrimony and acridity,
sprouts a fathomless seed of serenity,
quenches our ignorant thirst and bashes our illiteracy with spirituality.

She as "Shaarika", "Kaalika" and "Raginiya" is the mother with immortal power
as "Amba", "Laxmi" and "Oma" blesses Her deities with tranquil shower and as
"Chandika", "Trupra" and "Sharda" blossoms within as a fragrant flower.

To such a supreme mother, I bow with body and heart and kneel under the lotus feet
in humble humility, I surrender to Her majesty with every pulsating beat and I pray to
melt our greed, disobedience and arrogance with efflorescent heat.

MATRIMONIALS

Wanted bride for our son, Rajiv Bhat, born : May/1998; 05'-6", B.Sc., MCA; Technical Consultant with M/s Euroinfo Systems Pvt. Ltd.; Rs. 24,000 pm. *Tekni* and detailed Bio-data, on demand. Contact : Bimla (Mother, House Wife), Shiban Lal Bhat (Father, Working Indian Red Cross Society, Jammu), 24, Ashok Nagar, Canal Road, Jammu, M'ble : 94192-08375.

*

Wanted bride for our son, Vijay Kaul, born : August/1968; 176 cms; BE & Post Graduate Dimploma in Computer Hardware / Networking; Senior Research Analyst Frost & Sullivan, New Delhi. *Tekni* and detailed bio-data on demand. Contact Nirmla (Mother), O.N. Kaul (Father Retd. CE) : 06-Village Enclave, Trikuta Nagar, Extn. Jammu 180 012; Phones 0191-2473789; Delhi Contact No. 011-2622733

*

Alliance is invited for my son Dr. Rajesh Roshan BDS born Oct 1968, height 5'.7" He possess his own house at Haldwani Nanital, running his own clinic with modern technology. He is of course a divorcee having one child who has been adopted by his father Sh. Roshan Lal Ex Principal Education. Contact Nos. are Jammu : 0191-2531785, M-9906037636 ; Jammu : 0191-2531168, M-9906023811 ; Haldwani : 05946238651, M-09412087905

*

A suitable match invited for my sons

1. Sunil Dass, Born Dec. 1974, Height 5'-8" Handsome and good looking 10+2, 3yrs. Dip. in Electrical Engineering, & Diploma in Bio-Medical Equipments working as Engineer (Quality & Production with Tricolite Elect. Industries, IMT Manesar Gurgaon.
2. Sushil Dass, Born September 1976, Height 5'-6" handsome & good looking, BSc, MCA, M Phil (Computer Science & pursuing DHD) Computer Sciences and also Human Rights & Diploma in Space Sciences, working with IBM Gurgaon.

Contact : **Saligram Dass, H.No. 346, Sector-4, Gangyal, Jammu**
Phone No. 0191-2480384 ; Mobile No. 94196, 86301

*

Wanted suitable non karkun match for my slightly manglik daughter (26 Dec 1979) Ht 164 Cms B. Tech Elec. Engg, MCA, PG Dip in Railway Engg. working as Sr. Executive in FHP/ICICI lombard Jammu. *Pl contact with biodata/tekni* — R.K. Handoo 22-Manorama Vihar Patta Bohri Jammu. Ph-2553739, 9419394053

*

Wanted bride for our only child. Born 17-10-1981 5'-8½". Bachelor Physiotherapy RGUMSS Banglore. Private Clinics in reputed hospitals. Visiting Physiotherapist reputed hospital. Lecturer Paramedical College. Tekini, Kalavali & full details on demand. *Contact* — Ramesh/Anshu Kaul. 702 Lalit Aptts, Raj Park, Kalva, Thane (W) M'rashtra. M'bles : 9820089875/9820448893 or The Khers 101 Upper Laxminagar [Sarwal], Jammu-5 ; M 9419212478.

BOOK REVIEW

THE TRACK

Adarsh Ajit

Name of the Book	:	**The Track**
Author	:	**Prof. K.L Tiku**
Pages	:	**48**
Price	:	**Rs. 150**
Publisher	:	**Shangraf Publications**

"The Track" by Prof. K.L Tiku is a thin book or thirty five poems and perhaps published in haste. According to foreword of the book written by this reviewer, "It is not that the good poetry is not being written today but the standard of the poetry in aggregate has certainly stooped down. Prof. K.L Tiku's book might not fully pass through the sieve of poetic norms but his content is surely thought provoking, Many of his poems are fully against the garbagc arising from the filthy political and social systems. Despite of spending the valuable years of life outside the valley. his love and passing for his homeland is remarkable".

The book begins with an introductory essay entitled "Tiku As I Know" by Kashmiri poet Balkishan Sanynsi and some adorning lines have also been penned down by Dr. J.S. Anand who has several books on his back. "The track" is a short poem after spelling out the various forms, beliefs and meanings of "OM" which is a beginning of the book as well. According to the poet "OM" emanates from Shiva's Dammroo, Saraswati's Veena, Krishna's flute, Narada's Ektara and enchanting of "OM" immortalizes the mundane, "The Track" is an emotional outflow with reference to the rails that never meet but carry on the loads of this universe with usual odds, Majority of the poems of Prof. K.L Tiku run on the social track. They reflect the degrading moralities and retrogressive philosophies of present day life, though as usual like other poets many poems have a definite touch of exiled probation. Verinag, She, Poshkuj and Satisar divulge the nostalgic pain. It has been wished to exercise the crematory rituals on the soil of Moj Kashir (Mother Kashmir) where the pyres of the forefathers were lit. Poshkuj is an old lady in traditional Kashmiri attire, sobbingly walking on the destitute of present Kashmir with her wrinkled face. On the magical flow with marvellous bends of history and culture along with the gorgeous banks of religious background, the poem Verinag opens the gateway to the vast coming circles of life. The poet has not given up the hope of his draught of future and thus promises that despite of cloud black hovering on the aesthetic valley, the waters of Verinag will continue to flow in the veins of its progeny. Satisar evinces the degree of love in a romantic mould that compels the souls to merge with the Supreme. The poem "Setting Sun" is written down quite differently. The poet loves the negative trends but with solid reasons. The poet here seems fed up with deceitful beauty and pricking petals. Bright and sunny days do not influence him. The rising Sun makes his surroundings somber. He likes darkness, selusion, tears and thorns. For him they are friends which make his mind peaceful. Quite running on the opposite contours Prof. K.L.

Tiku in the poem likes to offer his obeisance to the setting sun.

The poet feels that the wild animals are better than the human beings in the present era which is enveloped by the black fog of religious fundamentalism and betrayal. For the poet the man having gun culture and wearing the masks of fanaticism are carnivorous wild animals while as wild animals having sympathetic and generous demeanor are like a living humans. The germs of adulteration have sickled down the norms of social fabric and thus have proved fatal and cancerous. Even birds and animals dependent on human flesh get every corpse adulterated. According to the poet in his poem. "unadulterated" even a crocs feels joyous after a long time to relish a fresh and unadulterated one. The book "The Track" has been simply written having no puns and knots. It is a serene endeavor with major share as an honest attack on the nuisances developed in our social, religious and political systems. The men living in mansions and showing positive gesture outwardly but on the ground doing rapes and every damp thing along with intellectuals and writers who have compromised with their pens are a black dot on our existence. All rubbish done under a cover and thick veils the poet satirically places an inscription on their doors with the words. "Hiss don't disturb : the great minds are at work". Poem "Watchman" is almost of the same content and flow, Leaf, Flickering Flame, Blurred Images. Rythem, Mother Earth, and Glittering Nights revolve round the concept of creasing faith while as "Oh Tree" is based on the sacrifice of a tree.

Despite of turmoil's, changing seasons, mutilations and cuttings, the soul of a tree is determined to burn itself for upholding the dignity of a man. Similarly the, "Departure" reflects the haunting love even after the death. Torn and fractured, the poet frantically searches his beloved whose pyre is on fire. His beloved whispers that the affinity is but a dream and the truth of the earth is parting away. Stone, Bubbles, Soot and Winnowing Basket explain the rise and fall of the civilizations, thirst, hunger, frozen aspirations and above all the growing level of an infant with response to present irrelevant inhalations. By reading two poems, "Democracy" and "Gandhi" one feels dejected on seeing the stabbed land of the Mahatma. The sharp edges of scandals, crimes, communalism, casteism have torn out the heart of this country which was once land of Rishies. Prof. Tiku feels upset on seeing and witnessing the dramas played on the soil of martyrs. The statue of the father of the nation is weeping on witnessing the shattered socio-religion and political character of the nation. Today the zealous minds and patriotic souls get deadly gashes on observing the happenings which are going on with every passing needle of the clock. Tears roll down the sunken faces of the nationalists. "The Track" definitely is plying on the right track. Prof. Tiku deserves accolades and a genuine pat with some reservations for his book which is seriously observing rotten roots trying to dismantle the slab of the society and exposing the faces with sense and sensibility. "The Track" rightly unfolds,

"You and me,
like the rails,
nailed, hammered,
destined never to merge
trampled get unruffled,
run parallel through rivers, deserts
and mountains
bearing scorching heat,
freezing cold
The only silver lining
in our separation
is the emotional unity
to our fragmented mother land.

कश्मीरी राम काव्य (रामावतारचरित) में सीता

– प्रोफ़ेसर (डॉ०) भूषणलाल कौल

कश्मीरी राम काव्य पण्डित प्रकाशराम कृत 'रामावतारचरित' में सीता का व्यक्तित्व सब से अधिक सशक्त एवं आकर्षक दिखाई देता है। वह भूमि का अवतार है सम्भवतः इसीलिये हर तरह का अत्याचार सहने के लिये विवश। उसे मालूम है कि रावण उसके पिता हैं और उस (रावण) का सर्वनाश नर रूप नारायण के हाथों होने जा रहा है।

लौकिक धरातल पर वह एक पतिव्रता भारतीय नारी है और हर स्थिति में अपने पति के संग रह कर पातिव्रत धर्म का पालन करते हुए जीवन निर्वाह करना चाहती है। राम वनगमन के समय लाख समझाने पर भी वह राम की एक नहीं सुनती और वन गमन के लिये अपना दृढ़ निश्चय व्यक्त करते हुए तथा राम के प्रत्येक तर्क का समुचित उत्तर देते हुए नारी धर्म निबाहने के लिये दत्तचित्त दिखाई देती है। उसके दृढ़-संकल्प के सामने स्वयं रामचन्द्र भी अवाक् रह जाते हैं :-

'–कहा रामचन्द्र ने सीता से - तू ठहर यहाँ अयोध्या में
उत्तर में वह बोली - 'कलेजा मुँह को आता है।'
कहा उसने कैसे आओगी? चरण तुम्हारे पद्म सदृश
वह बोली सुन-'सुन्दरी के कर्ण में ही है सोने का मोल'
कहा उसने तू ठहर यहाँ, तू नरगिस हो उपवन की
वह बोल उठी - 'किसी भँवरे ने मोह लिया है मुझ को।'
कहा उसने तू ठहर यहाँ - 'तेरे हाथ हैं पुष्प पंखुरियों जैसे'
वह बोली उठी - 'यह अखियाँ हैं दीवानी तुझ पर।'
कहा उसने तू ठहर यहाँ 'तुम हो चन्द्रिका उज्जवल'
वह बोल उठी निछावर कर दूँ प्राण तेरे चरणों पर।

रामावतारचित - पृ० 32-33

इस प्रसंग को समसामयिक सन्दर्भ में यदि देखा जाये तो कई प्रश्नों के उत्तर स्वतः मिल जाते हैं।

काश! सीता अपनी बहन उर्मिला के विषय में भी तनिक सोच लेती। स्वार्थ आदमी को कितना अन्धा बना देता है। अपने सौन्दर्य पर गर्वित होना तो नारी का स्वभाव है। नारी स्वभाव का यह गुण/दुर्गुण सीता में भी है जिसकी जानकारी हमें राम के इस कथन से होती है:-

'दोयम, निज सौन्दर्य का तुझे बहुत था अहंकार
कि मुझ पर है दीवाना अवतारी राम।'

रामावतारचरित- पृ० 174

उसका आत्मभिमान कहीं आकाश की ऊँचाइयाँ छूने लगा था, आज एक ही झटके में वह स्वप्न टूट जाता है और बीभत्स यथार्थ उसके सम्मुख मुँह फैलाए खड़ा निगलने के लिए तत्पर दिखाई देता है।

'जाने कब किस घड़ी अहं में इतराई सीता
मैं चतुर्दशी की चन्द्रिका हूँ, रात्रि का श्रृंगार
न आऊँ मैं तो तारे शोक से विह्वल बिलखते हैं
सूर्य निकलता टोह लगाने स्वर्ण गिरि के शिखरों पर
बहुत उसे अभिमान था तेजयुक्त सौन्दर्य का
मुझ पर है दीवाना वह अवतारी राम।'

'रामावतारचरित' - पृ० 165-166

हिन्दी विभाग के सम्पादक डा. रतन लाल शांत इन दिनों राज्य से बाहिर हैं। इस कारण उनका "पहला पन्ना" छापा नहीं जा सका।

मारीच के स्वर्ण मृग बन जाने पर वह अपने पति से हठपूर्वक मृग-चर्म लाने का आग्रह करती है और जब दूर से ही पुकारने की आवाज़ उसे सुनाई देती है तो लक्ष्मण को कुटिया छोड़ कर उसी दिशा में जाने के लिए विवश करती है जिस दिशा में राम स्वर्ण मृग का पीछा करते हुए निकले थे। एक शंकालु प्रकृति की नारी किस हद तक शालीनता का उल्लंघन कर सकती है इसका अनुमान लक्ष्मण के प्रति सीता के इस कथन से लगाया जा सकता है :-

'-पहली बात कि सौतेलों का यही है तौर-तरीका
दूजा यह कि मुझे देखकर तड़प रहा है हृदय तेरा
चाहुरूम तुझे देख देखकर हृदय में चुभ जाता नश्तर
शत्रु हो या मित्र? जो साथ-साथ वन में आये।'

'रामावतारचरित' - पृ० 63

और जब रावण केश पकड़ कर घसीटता हुआ उसे ले जाता है[1] तो सीता अपने किये पर पछताती हुई विलाप करने लगती है लेकिन किसी भी स्थिति में रावण के सम्मुख समर्पण नहीं करती। उस की असाधारण चारित्रिक दृढ़ता और निर्भीकता का परिचय हमें निम्नलिखित रावण-सीता संवाद से मिलता है:-

'सीता बोली रावण से 'धिक्कार तुझे'।
कर दूँगी मैं प्राणत्याग, स्वामी लेंगे प्राण तेरे
चीख़ उठा रावण - 'चुप, राम का भय बेमानी है अब'
उत्तर में सीता बोली 'वही लक्षण हैं मिटने के'
फुसलाया रावण ने - 'खुश रहो यहाँ, राम तो है वनवासी
उत्तर में सीता बोली आयेंगे अब लंका का अस्तित्व मिटाने।''

'रामावतारचरित' - पृ० 95

अग्नि परीक्षा का प्रसंग तो नारी अभिशाप का क्रूर प्रसंग है। राम सीता से दो-दो बार अग्नि परीक्षा मांगते हैं और अपनी बहन के बहकावे में आकर वस्तुस्थिति की सही जानकारी प्राप्त किये बिना, गर्भवती पत्नी को घर से निकाल देते हैं और लक्ष्मण को यहाँ तक आदेश देते हैं कि सीता का कहीं वध कर दे। इस घटना से सीता का आत्मसम्मान आहत शेरनी के समान तड़प उठता है। लक्ष्मण आज्ञाकारी भ्रात: के रूप में वस्तुत: कापुरुष के समान इस कुकृत्य में राम का साथ देते हैं। जाने उस समय, शेषनाग का फन फैलाए क्रुद्ध रूप वे किस बिल में कहाँ छोड़ आये थे। गर्भवती महिला वन में अकेली असहाय अवस्था में निर्दयी भाग्य के थपेड़े सहने के लिये विवश हो जाती है :-

'उनींदी आँखें उस की
मुँह के बल पृथ्वी पर गिर कर तड़प रही थी
नीचे गिर कर पुष्प पंखुरी कान्तिहीन मुरझाई थी।'

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वह अत्यंत दीनहीनावस्था में पार्वती से अपनी कथा सुनाते हुए दया की भीख मांगती है-

पार्वती! कुछ उपाय करो।
घर से निष्कासित करके
कलेजे में खंजर भौंका
यही मरण था भाग्य बदा
पार्वती! कुछ उपाय करो।

'रामावतारचरित'- पृ० 220-222

वाल्मीकि के आश्रम में जब उसे शरण मिल जाती है तो एकान्त में ज़िन्दगी के विभिन्न पहलुओं पर विचार करके वह क्रुद्ध हो उठती है और पुरुष के अन्याय के विरुद्ध विद्रोह की भावना मानस को अधीर बना देती है। यही क्रुद्ध रूप 'प्रकाश रामायण' में सीता के चरित्र को एक नया आयाम प्रदान करता है। अन्यायी पुरुष के तथाकथित जन्मसिद्ध अधिकार को ठोकर मारते हुए सीता कहती है :-

'तुम मौज मनाओ सुखपूर्वक मसनदी फ़र्श पर
और मैं काँटों पर यहाँ रहूँ आकुल-व्याकुल।
क्या तुम ने नहीं कहा था, 'मैं नाजुक हूँ पुष्पांगी'।
अब नहीं देखते क्या? संकट आन पड़ा मुझ पर।'

'रामावतारचरित' - पृ० 195

1. *'विवेकहीन बन ज्योतिहीन जब हुआ शिकार कुवृत्ति का केश पकड़ कर ले भागा आकाश पथ से सीता को।'*
'रामावतारचरित' - पृ० 65

(अथवा)

'क्या नहीं विचारा तुमने कितनी होगी बदनामी मेरी?
क्या नहीं कहेंगे लोग 'विपत् टूट पड़ी है इक अबला पर।'

'रामावतारचरित' – पृ० 197

लव–कुश द्वारा दिखाये गए रघुकुल कुमारों के मुकुट देख कर वह फूट–फूट कर रोती है पर जब ऋषि–आश्रम में राम उसे मिलना चाहते हैं तो वह आश्रम के भीतर अपनी कुटिया में घुस कर द्वार बन्द कर देती है और मिलने से स्पष्ट इनकार भी कर देती है :-

'–लौट आई ऋषि–कुटिया में सीता जी तत्काल
जाने क्या सोचा! और तुरन्त भेड़ दिया द्वार
जब तक नभ–थल एक न होंगे
तब तक मुँह न दिखाऊँगी मैं रामचन्द्र को।'

'रामावतारचरित'– पृ० 216

सीता का यह निश्चय कितना स्वाभाविक और विश्वसनीय लगता है। वस्तुतः रामचन्द्र अपना नैतिक अधिकार उसी समय खो देते हैं जब वह विवेकहीन बन कर सीता को घर से निकाल देते हैं। 'जब तक पृथ्वी और आकाश में परस्पर मिलन नहीं होगा तब तक मेरा रामचन्द्र से मिलन नहीं होगा।' इस कथन में सीता के मानस की समस्त पीड़ा निहित है। पुरुष नारी के प्रति किसी भी तरह का व्यवहार करने के लिये अपना अधिकार सुरक्षित समझता है। पुरुष के इस अभिमानी विश्वास पर सीता हथौड़े की चोट मार कर प्रहार करती है। रामचन्द्र जी द्वार खटखटाते रहे, बराबर विनती करते रहे :-

'कहा राम ने खोल द्वार री।
सुखपूर्वक रह अपने घर।'

'रामावतारचरित' – पृ० 217

यही तो पुरुष की विशेषता है अपने स्वार्थ की सिद्धि के लिये भोली सूरत बना कर नारी को ठगने का सफल/असफल अभिनय करता है। सीता के लिये यह निर्णय बड़ा कठोर और पीड़ादायक है। उसे डर है कि कहीं पुनः राम के आज्ञाकारी भ्रातः श्री उसे किसी और जंगल में छोड़ न दे :-

'छलक रहा था प्यार आँसू बन कर
नहीं खोला कुटिया का द्वार
कहा राम ने उचित यही है घर चलना
'यह सुन कर मैं कांप रही हूँ।' बोली सीता।
'कहीं वह लक्ष्मण गहन वन में छोड़ न आए।'
नहीं खोला कुटिया का द्वार।'

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वह सोचती है कि अयोध्या में राजसिंहासन पर बैठकर वे पुनः परीक्षा देने की माँग करेंगे। बाद में ऐसा ही होता है। उसे राम के आश्वासन पर विश्वास नहीं। वस्तुतः राम के प्रति अविश्वास की अभिव्यक्ति सम्पूर्ण पुरुष–प्रधान समाज के प्रति अविश्वास की अभिव्यक्ति है। उसे आज भी अपने आप पर गर्व है, गर्व है इस बात पर कि वह सीता है – सधवा, पतिपरायण परन्तु साथ ही पति परित्यक्ता नारी :-

'तुम्हारे प्यार की भोली तमन्ना बुझ रही है,
नहीं मैं कोई ऐसी वैसी, मैं तो सीता हूँ
परख कर चाहते हो फिर परखना।
नहीं खोला कुटिया का द्वार।'

'रामावतारचरित'– पृ० 224

प्रोफ़ेसर ओंकार कौल के शब्दों में 'कश्मीरी प्रकाश–रासायण' में सीता की साधारण नारी सुलभ हठधर्मिता का परिचय विभिन्न स्थलों पर मिलता है। ...... अयोध्या लौटने के लिए की हुई राम की विनती एवं क्षमा–याचना को वह हठपूर्ण कठोर शब्दों में ठुकराती है। किसी भी अन्य रामायण में सीता की हठ–धर्मिता का ऐसा परिचय नहीं मिलता है।

'कश्मीरी और हिन्दी राम का तुलनात्मक अध्ययन' डॉ. ओंकार कौल – पृ० 172–173

वस्तुतः यह स्वाभिमान प्रेरित सधवा नारी की भर्त्सनापूर्ण अस्वीकृति है, हठधर्मिता नहीं। जब राम दूसरी बार सीता से पवित्रता की साक्षी देने की बात कहते हैं तो वह इस अन्याय के सम्मुख सर झुकाने से पृथ्वी में समा जाना कहीं अधिक श्रेयस्कर समझती है। डॉ० ओंकार कौल साहब जिसे हठधर्मिता समझते हैं वह वास्तव में अन्याय के विरुद्ध नारी-आक्रोश का प्रकट रूप है जिसे डॉ. शशिशेखर तोषखानी नारी का विद्रोही रूप मानते हैं।[1]

अशोक वाटिका में जब हनुमान उसे तुरन्त राम जी के पास पहुँचा देने की बात कहता है और ऐसा करने के लिए उसकी अनुमति चाहता है तो सीता इस प्रस्ताव को अस्वीकार करते हुए कहती है:-

'पवन पुत्र ने जनक सुता से अनुमति चाही
'आज्ञा यदि हो तो पहुँचा दूँ रामचन्द्र के पास तुरन्त'
उत्तर में वह बोली - 'सरल हृदय हो कितने।'
सच कहती हूँ रावण मेरे पूज्य पिता हैं।
रामचन्द्र के लिये बनेगा यह उलहाना
चुरा के ले आये सीता को रावण से।'

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रावण वध के पश्चात् मन्दोदरी जब सीता को राम के पास पहुँचाती है तो राम अपने मन की भड़ास निकालते हुए सीता का अपमान करते हैं। इन अपमानसूचक उक्तियों में एक अत्यंत शंकालु प्रकृति के सामान्य मानव का स्वार्थ की सीमाओं में बन्धा हुआ निर्दयी रूप दिखाई देता है:-

'कहा रामचन्द्र ने सीता से उस क्षण
तुझे देख मन मेरा कितना हो जाता उदास।
अव्वल उस राक्षस ने तुझे हृदय से चाहा।
मन मलिन हुआ तेरा, पर तुझे नहीं कुछ चिन्ता
दोयम निज सौन्दर्य का तुझे बहुत था अहंकार
कि 'मुझ पर ही दीवाना अवतारी राम।'
सोयम एक त्रिया रही हो लंका में
सब कहते हैं सीता रही अकेली पर घर में।'

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अतः उसे अग्निपरीक्षा देने का आदेश दे कर रामचन्द्र रघुकुल की मर्यादा के साथ-साथ नारी मर्यादा का सम्मान करते हैं अथवा अपमान यह विचारणीय है। वह निर्णय नहीं कर पाता कि सीता सोना है या पीतल। मेरा विचार यह है कि राम के अतिमानवीय व्यक्तित्व की तुलना में उस का सहज मानवीय रूप अधिक आकर्षक है और लोक जीवन के बहुत करीब होने के कारण हमारी आशाओं-आकांक्षाओं के साथ-साथ शंकाकुल चरित्र की कमज़ोरियों का प्रतिनिधित्व करता हुआ दिखाई देता है।

प्रस्तुत रामायण में रामचन्द्र दो बार सीता से अग्नि परीक्षा की मांग करते हैं। पवित्रता की साक्षी देने का वृतांत वास्तव में नारी अपमान एवं अभिमानी पुरुष द्वारा नारी शोषण का ज्वलन्त प्रमाण है।

सम्पूर्ण लव-कुश चरित में सीता का स्वाभिमानी एवं क्रुद्ध नारी-रूप शताब्दियों से पीड़त एवं शोषित भारतीय नारी के भीतरी आक्रोश एवं विद्रोह का व्यक्त रूप है। उसके आत्म-सम्मान को जब बराबर ठेस पहुँचती है तो वह राम के अन्यायपूर्ण आदेश की अनसुनी करने के लिये विवश हो जाती है। ज़िन्दगी का यही यथार्थ 'प्रकाशरामायण' में सीता के चरित्र को महिमामंडित बना देता है।

सीता पृथ्वी में शरण लेती है। 'प्रकाशरामायण' के अनुसार वह पावन तीर्थ स्थल कश्मीर में है। कुरगाम-काज़ीगुण्ड से लगभग पाँच किलोमीटर की दूरी पर स्थित 'शंकरपुर' गांव में सीता ने भूमि-समाधि ग्रहण की। यहाँ के 'रामकुण्ड' चश्मे के पास आज भी जब यह कहा जाता है कि 'सीता! राम जी

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1 *'प्रकाश राम ने भारतीय रामकाव्य में उपलब्ध सीता के चरित्र में एक नये दिक् को जोड़ दिया है। सीता का यह विद्रोही रूप अन्यत्र नहीं मिलता।'*
'कश्मीरी साहित्य का इतिहास'- डॉ. शशि शेखर तोषखानी - पृ० 147

आए हैं। राम जी आये हैं।' तो चश्मे के पानी में बुलबुले (Bubbles) उठते हैं। भले ही यह एक लोक विश्वास हो लेकिन प्रकाशराम ने इस लोक-विश्वास को रामकथा के साथ जोड़ कर जननी जन्मभूमि को देवभूमि का सम्मान प्रदान किया है:-

'कहा उस ने डूरू-शंकर पोरा के मध्य
भूमि में समाई और प्रकट हुई बन कर जल-स्रोत।'

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'प्रकाश रामायण' में सीता मन्दोदरी के गर्भ से उत्पन्न रावण की पुत्री है जिसे ज्योतिष पण्डितों की भविष्यवाणी जन्म लेते ही कालसर्पिणी के समान डस लेती है। पुरुष प्रधान समाज में नारी अत्याचार का एक और ज्वलन्त उदाहरण।

'जन्म लेते ही ठगा मुझे ज्योतिषी और पण्डित ने
फिकवा दिया नदिया में पत्थर बँधवा के।'

'रामावतारचरित'-पृ॰ 219

उसे अपने ही पिता रावण और लंका के लिए अनिष्टकारी बता कर नदी में प्रवाहित किया जाता है और सौभाग्यवश नदी किनारे देव कृपा से जनक उन्हें पाकर हर्षोल्लास से खिल उठते हैं। जहाँ मन्दोदरी और स्वयं सीता इस तथ्य से परिचित हैं वहाँ मदोन्मत्त रावण अन्तिम समय तक इस हक़ीक़त से अपरिचित ही रहा जो विश्वसनीय प्रतीत नहीं होता। रावण जब सीता को उठा कर लंका की ओर प्रस्थान करता है तो बराबर सीता उसे चेतावनी देती रहती है कि वह अपनी ही बेटी के साथ अन्याय कर रहा है:-

'कहा रावण ने- क्यों रहती हो शापित-पीड़ित अकुलाती वन में?
उत्तर में सीता बोली - कभी बेटी स्वयं मायके आती है?
रावण ने पुनः कहा- चल, देख आकाश को छूती लंका
सीता बोली- क्या बेटी अपने बाप के साथ भागेगी?'

'रामावतारचरित'-पृ॰ 64

लंका पहुँचने पर देखते ही मन्दोदरी सीता को पहचान लेती है। वह मन मसोस कर रह जाती है और कामान्ध पति को पथभ्रष्ट होने से रोक नहीं पाती। उस युग में भी नारी विवशावस्था में पति आश्रित रह कर तथा पुरुष का खिलौना बनकर ही अपने अस्तित्व की रक्षा कर पाती थी।

इतना ही नहीं, सीता स्पष्ट शब्दों में हनुमान से कहती है कि रावण उसके पिता हैं :-

'सच कहती हूँ रावण मेरे पूज्य पिता हैं
जब दूषित हो जाते संस्कार तो अंजाम यहीं होता है
बन जाता सोना पीतल, अहंकार हो जाता चूर।'

'रामावतारचरित'-पृ॰ 99

विचारणीय बात यह है कि देवराज इन्द्र यदि वासना दग्ध होकर सौन्दर्य के सम्मुख घुटने टेक देता है तो आसुरी शक्ति के प्रतीक रावण पर ही आक्षेप क्यों?

इस प्रकार यह बात स्पष्ट होती है कि प्रकाशराम के रामायण में सीता का चरित्र सब से अधिक प्रभावशाली है और सामान्यजन की हार्दिक सहानुभूति उस के साहसी व्यक्तित्व के साथ स्वतः जुड़ जाती है।

सम्पूर्ण रामकाव्य का इतिहास तब तक अपूर्ण है जब तक प्रकाशराम कृत 'रामावतारचरित' को उस में यथोचित स्थान नहीं दिया जाता। सम्भव है प्रस्तुत रचना के गहन अध्ययन के बाद भारतीय राम-कथा काव्य के क्षेत्र में कुछ नयी ऐतिहासिक सम्भावनाओं की तलाश शुरू हो। आवश्यक नहीं कि जो कुछ वाल्मीकि एवं तुलसीदास ने लिखा है और कहा है वही अन्तिम है। इतिहास हर समय शोध के आधार पर पुनर् निरीक्षण की अपेक्षा रखता है। इस तथ्य को नकारा नहीं जा सकता।

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तीन महापुरुषों के रचित भजन

1. स्वामी विवेकानन्द रचित

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गुरुः स्तुति

भव सागर तारण कारण हे, रविनन्दन बंधन खण्डन हे।
शरनागत किंकर मीतमने, गुरुदेव दयाकर दीन गने ॥(१)॥
हृदिकन्दर तामस भास्कर हे, तुम विष्णु प्रजापति शंकर हे।
पर ब्रह्म परात्पर वेद भणे, गुरु देव दयाकर दीन जने ॥(२)॥
मन कारण शासन अंकुश हे, नर त्राण तरे हरि चाक्षुष हे।
गुण गान परायण देव गणे, गुरु देवदया कर दीन जने ॥(३)॥
कुल कुण्डलिनी धुम भञ्जक हे, हृदि ग्रन्थि विदारण नायक हे।
मम मानस चंचल रात्रि दिने, गुरु देव दयाकर दीन जने ॥(४)॥
रिपूसूदन मंगल कारक हे, सुख शांति वराभय दायक हे।
त्रय ताप हरे तव नाम गुणे, गुरु देव दया कर दीन जने ॥(५)॥
अभिमान प्रभाव विमर्दक हे, गति हीन जने तुमि रक्षक हे।
चित शंकित वंचित भक्ति धने, गुरु देव दया कर दीन जने ॥(६)॥
तव नाम सदा शुभ साधक हे, पतिताधम मानव पावक हे।
महिमा तव गोचर शुद्ध मने, गुरु देव दयाकर दीन जने ॥(७)॥
जय सद गुरु ईश्वर प्रापक हे, भव रोग विकार विनाश्क हे
मन येन रहे तब श्री चरणे, गुरु देव दया कर दीन जने ॥(८)॥

२. स्वामी योगानन्द रचित

द्वार अपने मन का
तेरे लिये खोला मैंने
आवोगे क्या आवोगे?
एक बार आ भी जाव?
दर्श बिना क्या मेरे दिन
यूँ ही बीत जायेंगे
रात और दिन रात और दिन
तेरी जुस्तजू है मुझे
द्वार अपने मन का.......

3. बापू रचित

वैष्णव जन तो तेने कहिये, जे पीड पराई जाणे रे,
पर दुःखे उपकार करे तोये, मन अभिमान न आणे रे॥
सकल लोकमां सहुने वंदे, निंदा न करे केनी रे।
वाच काछ मन निश्चल राखे, धन-धन जननी तेणीरे॥
समदृष्टि ने तृष्णा त्यागी, परस्त्री जेने मात रे,
जिह्वा थकी असत्य न बोले, पर धन नवझाले हाथरे॥
मोह माया व्यापे नहि जेणे, दृढ़ बैराग्य जेमा मनमारे,
रामनामंशु ताली लागी, सकल तीरथ तेना तनमां रे॥
वण लोभी ने कपट रहित छे, काम क्रोध निवार्या रे,
मणे नरसैयों तेनुं दरसन करता, कुल एकोतेर तार्यारें॥

जवाबी कार्ड

कश्मीरी कहानी : पण्डित दीनानाथ 'नादिम'

आलोचनात्मक प्रस्तुति : **प्रोफ़ेसर भूषणलाल कौल**

बीसवीं शताब्दी में आधुनिक कश्मीरी साहित्य के सशक्त हस्ताक्षर स्वर्गीय पण्डित दीनानाथ कौल 'नादिम' (1916-1988ई०) ने ही कश्मीरी कहानी साहित्य के इतिहास में कहानी-लेखन का प्रथम प्रयोग किया है। मैं 'जवाबी कार्ड' (लेखन वर्ष सन 1948) को बिना किसी सन्देह के कश्मीरी भाषा में लिखित प्रथम कहानी मानता हूँ। हिन्दी साहित्य में पण्डित चन्द्रधर शर्मा गुलेरी ने 'उसने कहा था' (सन् 1915 ई.) लिख कर जो ख्याति पाई वही नादिम साहब को 'जवाबी कार्ड' लिखकर प्राप्त हुई। कश्मीरी भाषा में लिखित कहानियों का कोई भी संग्रह तब तक श्रेष्ठ प्रतिनिधि संग्रह नहीं माना जायेगा जब तक न उस में 'नादिम' की कहानी 'जवाबी कार्ड' संकलित हो। कहानी छः दृश्य चित्रों पर आधारित है। शैली वर्णानात्मक है यद्यपि संवाद-शैली भी व्यवहार में लाई गई है।

स्वतंत्रता प्राप्ति, देश विभाजन, कश्मीर पर कबाइली आक्रमण, मलेशिया (Militia) नाम से कश्मीर में सेना के एक नये पैदल सेना दल (Infantry) का संगठन तथा कश्मीरी नवयुवकों का देश अभिमान की रक्षा के हेतु सेना में भर्ती होना तथा शत्रु सेना से लड़ते-लड़ते शहीद हो जाना आदि घटनाओं के आधार पर ऐतिहासिक पृष्ठभूमि के साथ नादिम साहब ने 'जवाबी कार्ड' कहानी का सर्जन किया है।

कहानी का केन्द्रीय पात्र 'जून द्यद' है। अपने स्नेहमय व्यवहार से उसने गाँव वालों का दिल जीत लिया है। वह सब की माँ है, गाँव में उस का बड़ा सम्मान किया जाता है। उसकी बात को कोई नहीं टाल सकता।

उसने दूर के एक रिश्तेदार के लड़के को मातृस्नेह से अभिभूत कर दिया है। कुछ लोगों का कहना है कि जून द्यद ने उसे मकदूम साहब की सीढ़ी से उठा लिया था और स्वयं पाल पोस कर पुत्र रूप में स्वीकारा और वह भी उसे माँ समझ कर उसके प्रति पुत्र-कर्तव्य निबाहता रहा। जून द्यद का पुत्र गुल सॉब है जो मलेशिया में भर्ती हो कर प्रशिक्षण पाने के बाद सीमा क्षेत्र में ड्यूटी कर रहा है।

एक दिन वह गाँव आया तो पास-पास स्थित दो गाँव के समस्त लोग-पुरुष, स्त्री, बच्चे उसे मिलने आते हैं। कुछ दिन गाँव में ठहर कर जब वह वापस जाने लगा तो गाँव वालों ने भाँति-भाँति के उपहार देकर और अपने आशीर्वादों का कवच पहना कर उसे युद्ध क्षेत्र में कर्तव्य-निर्वाह के हेतु विदा किया।

कुछ दिनों के बाद माँ जवाबी कार्ड भेज देती है लेकिन बिना उत्तर के कार्ड वापस पहुँचता है। गाँव में मातम छा जाता है। बड़ी मुश्किल से यह सूचना जून द्यद को दी जाती है। ऐसा समझा जाता है कि गुल सॉब रण-क्षेत्र में अपने प्राणों की आहुति दे चुके हैं तभी तो कार्ड बिना उत्तर के वापस आ गया।

माँ के लिये ये असहनीय क्षण थे। विक्षिप्तावस्था में कार्ड हाथ में लेकर गाँव वालों से कहती है कि गुल सॉब ने 'मुझे औरतों की फौज में भर्ती होने के लिये' लिखा है और एक दिन सचमुच लकड़ी की बन्दूक लेकर और सफ़ेद ढीला परिधान धारण कर तथा कमरबन्द बांध कर वह निकल पड़ती है। गाँव वालों का कलेजा मुँह को आता है। यह वह दिन था जब गाँव में मौत की मुर्दनी छाई थी, कौए भी वृक्षों पर ख़ामोश मातम कर रहे थे।

1. कहानी एक विशेष घटना-चक्र पर आधारित है। कश्मीर के सांस्कृतिक जीवन में हिन्दू-मुसलमान का गंगा-जमुनी मेल देखते ही बनता

है। कहानी के अन्य पात्र हिन्दू मुसलमान दोनों हैं और जून द्यद सब की माँ है। वात्सल्य का अथाह स्रोत उसके व्यक्तित्व में सतत् प्रवाहित देखने को मिलता है।

2. यह वह ज़माना है जब कबाइली आक्रमणकारियों को देश के बाहर खदेड़ने के लिये लकड़ी के बन्दूक लेकर सड़कों पर मार्च करते हुए लोग देखे जाते थे और सहगान के रूप में समवेत स्वर में गाते थे–
'हमलावर ख़बरदार हम कश्मीरी हैं तैयार।'
3. सम्पूर्ण कहानी का अपना विशिष्ट आँचलिक रंग है। परवर्ती युग में आँचलिक कथा साहित्य की एक विशिष्ट प्रवृत्ति विकसित हुई लेकिन नादिम साहब ने सबसे पहले कश्मीर के अंचल को सहजता के साथ कहानी की पृष्ठभूमि में प्रस्तुत करने का प्रयास किया है।
4. 'नादिम' साहब कश्मीरी भाषा के महान विद्वान और ज्ञाता थे। नये शब्द चित्रों एवं शब्द–प्रयोगों के सर्जन में उन्होंने अपनी अद्‌भुत क्षमता का परिचय दिया है। सर्वप्रथम कश्मीरी कहानी में मनोविश्लेषण की पद्धति को अपना कर जून द्यद के मानस की व्यथा और अन्तरात्मा की पीड़ा को लेखक ने बड़ी कुशलता के साथ अभिव्यक्त किया है। विक्षिप्तावस्था में किस प्रकार आदमी वस्तुस्थिति के प्रति अपनी मानसिक प्रतिक्रिया व्यक्त करता है और प्रकृति किस प्रकार अनुकूल वातावरण की सृष्टि करती है – यह अन्तर बाह्य साम्य प्रस्तुत कहानी में देखते ही बनता है।
5. कहानी का घटना परिवेश वास्तविक वस्तुस्थिति के साथ जुड़ा है। इसमें सन्देह नहीं कि कश्मीर में बड़े बुजुर्गों का सम्मान होता था। उनकी हर बात को आदेश के रूप में स्वीकारा जाता था। ग्रामीण जीवन में धार्मिक–सामाजिक गतिविधियाँ बड़े बुज़ुर्गों की देख–रेख में ही सम्पन्न होती थीं। जून द्यद वस्तुतः हमारे सांस्कृतिक जीवन में इसी वैशिष्टय का प्रतीक है। सम्पूर्ण कहानी में वह आदि से अन्त तक बदलते घटना चक्र के साथ जुड़ी है और उस की मन:स्थिति के एक कारुण्य दृश्य से ही उसका अन्त हो जाता है।
6. अनुवादक महोदय (डॉ. बद्रीनाथ कल्ला हिन्दी अनुवाद) ने यथा सम्भव कश्मीरी शब्दावली को हिन्दी में प्रस्तुत करने का प्रयास किया है। जहाँ उन्हें किसी प्रकार की कठिनाई का अनुभव हुआ वहाँ उन्होंने मूल कश्मीरी शब्दों के द्वारा ही कहानी को आगे बढ़ाने का प्रयास किया है। मैं समझता हूँ कि यह नितान्तावश्यक है कि राष्ट्रभाषा हिन्दी के कलेवर में प्रादेशिक भाषाओं और बोलियों के सर्व प्रचलित शब्द तत्सम रूप मं ही ग्रहण किये जाए। 'फ़्यरन', 'पोछ', 'द्यद', 'कावमाल्युन', 'संगरमाल' आदि शब्दों को इन के तत्सम रूप में ही ग्रहण करना होगा। यह हिन्दी भाषा के हित में है क्योंकि राष्ट्रभाषा के रूप में यह समस्त भारत की प्रतिनिधित्व कर रही है। मात्र किसी हिन्दी भाषा–भाषी प्रदेश का नहीं।
7. प्रस्तुत कहानी का हिन्दी अनुवाद पढ़ कर मुझे लग रहा है कि अनुवादक को तनिक सावधानी के साथ अपना कर्तव्य निबाहना चाहिये था। पण्डित दीनानाथ 'नादिम' की कश्मीरी कहानी का अनुवाद हो रहा है यह कोई साधारण बात नहीं है। अनुवादक की एक भूल भी कहानी को बेजान बना सकती है। फिर भी प्रयास स्तुत्य है। मेरा विचार है कि किसी भी लेखक को 'हरफ़नमौला' बनने का प्रयास नहीं करना चाहिये।

स्वर्गीय 'नादिम' ने यह कहानी लिख कर वस्तुतः अपने संवेदनशील व्यक्तित्व की एक मनोरम छवि चित्र सहृदय लेकिन प्रबुद्ध पाठक के सम्मुख प्रस्तुत किया है।

धर्म चक्रप्रवर्तन

भगवान् तथागत ने सारनाथ में सद्धर्म के चक्र का प्रवर्तन किया और पाँच भिक्षुओं के समक्ष अमरता के द्वार को अनावृत करते हुए तथा निर्वाण के आनन्द को प्रदर्शित करते हुए उपदेश देना प्रारम्भ किया। और जब भगवान ने अपना प्रवचन प्रारम्भ किया, तो सम्पूर्ण विश्व आनन्दातिरेक से पुलकित हो उठा।

बुद्ध ने कहा :-

विशुद्ध आचार के नियम ही चक्र-दण्ड हैं; इन चक्र-दण्डों की समान दीर्घता ही न्याय है; विवेक ही लोहवलय है; विनम्रता और चिन्तनशीलता ही वे नाभिक है, जिनमें सत्य की अटल धुरी जमी हुई है।

- वह जो दुःख के अस्तित्व, दुःख के कारण, दुःख के निदान और मुक्तिगामी आर्य अष्टांगिक मार्ग को सम्यक् प्रज्ञा से जानता है, वह चार आर्यसत्यों को हृदयंगम कर लेता है। ऐसा व्यक्ति सम्यक् पथ पर विचरण करता है।
- सम्यक् दृष्टि उसके पथ को प्रकशित करनेवाली मशाल होगी। सम्यक् उद्देश्य उसके पथदर्शक होंगे। सम्यक् वचन पथ में निवास करने के लिए उसके आश्रय-स्थल होंगे। उसकी पद-गति सीधी होगी, क्योंकि यह सम्यक् आचार है। जीविका उपार्जन की विधि ही उसका अनुरंजन होगी। प्रयत्न उसके चरण होंगे, सम्यक् विाचर उसकी साँस होगा और शान्ति उसके पदचिन्हों का अनुसरण करेगी।
- फिर भगवान् ने अहंकार की अस्थिरता की व्याख्या की :-
  जो कुछ भी उत्पन्न हुआ है, वह फिर लीन होगा। अहं-भाव के सम्बन्ध में सारी चिन्ताएँ निष्फल हैं, अहंकार तो मृगतृष्णा के समान है और इससे सम्बन्धित सारे मनस्ताप क्षणिक हैं। वे तो उस सपने के समान विलीन हो जाएँगे, जो जागने पर टूट जाता है।
- जो जाग गया है, वह भय से मुक्त है, वह बुद्ध बन गया है। वह अपनी सारी चिन्ताओं, अपनी महत्त्वाकांक्षाओं और अपने दुःखों की भी निस्सारता को जानता है।
- वही सुखी है, जिसने स्वार्थपरायणता को जीत लिया है; वही सुखी है, जिसने शान्ति प्राप्त कर ली है और वही सुखी है, जिसने सत्य को पा लिया है।
- सत्य आर्य और मधुर है ; सत्य ही तुम्हें अशुभ से मुक्त कर सकता है। संसार में सत्य के अतिरिक्त कोई दूसरा मुक्तिदाता नहीं है।
- सत्य पर आस्था रखो, भले ही तुम उसकी धारणा न कर सको, भले ही तुम उसकी मधुरता को कटु समझो, भले ही तुम पहले इस से विमुख हो जाओ। सत्य पर दृढ़ आस्था रखो।
- सत्य जैसा है, वह वैसे ही सर्वोत्कृष्ट है। कोई इसमें परिवर्तन नहीं कर सकता, न कोई उसमें सुधार ही कर सकता है। सत्य पर आस्था रखो और उसे जीवन में उतारो।
- त्रुटियाँ विषयगामी बनाती हैं, भ्रमों से विपत्तियाँ उत्पन्न होती हैं। ये भ्रम तीखी सुरा के समान प्रमत्त करते हैं; परन्तु वे शीघ्र ही विलीन हो जाते हैं और तुम्हें रोग और अवसाद से युक्त कर जाते हैं।
- आत्मभाव एक ज्वर है; आत्मभाव एक क्षणिक दृश्य है, एक सपना है, किन्तु सत्य पूर्ण होता है, सत्य उदात्त होता है, सत्य चिरन्तन होता है। सत्य के अतिरिक्त अमरता कहीं नहीं होती। क्योंकि सत्य ही सार्वकालिक होता है।
- अगर व्यक्ति अकेला हो और सत्य का अनुगमन करने का संकल्प करे, तो वह दुर्बल हो सकता है और विचलित होकर फिर अपने पुराने रास्ते पर चल सकता है। इसलिए तुम लोग साथ-साथ खड़े होओ, एक दूसरे की सहायता करो और एक दूसरे के प्रयासों को सशक्त, करो।
- तुम लोग परस्पर भाइयों के समान प्रेम में एक, पवित्रता में एक और सत्य के लिए उद्यम में एक बनो।
- संसार के सभी भागों में सत्य का प्रसार और सद्धर्म का प्रचार करो, ताकि अन्त में समस्त प्राणी धर्मराज्य के नागरिक हो जाएँ।
- दुःखों से निवृत्त होने के लिए पवित्र जीवन बिताओ।

गवड़न्युक सफ़ु

कॉशुर हिस्स

मास्टर ज़िन्द कौल सॉब (1884-1966 ई०) ऑस्य व्वस्ताद, साद प्रक्रच हुंद्य मनोश, ज़बानदान तु ऑलिम। तिमन ऑस अंग्रीज़ ज़बॉन्य प्यठ कॉफी दस्तरस हॉसिल। कॉशरिस मंज़ लीख तिमव वचन, टुख, ग़ज़ल तु गीत केंचन वॉरयन (1942-1954-55 ईसवी ताम फ़क़त नुवहन-चोदहन वॉरयन) यिहंज़न रचनायन हुन्द मैयार छु परन वाल्यन बेहद मुतॉसिर करान। सु ओस हाकस तु बतस लोर मगर ज़ेह्न ओसुस बेदार, तमि वख्तुक हॉकिम ऑस्य तिहुंद स्यठाह ऐहतिराम करान। तिहिन्द कलामुक अख हिस्सु स्युद छाप मई 1951 ई० मंज़। किताबि छु नाव 'सुमरन', अम्युक दोयुम हिस्सु ति गव अँथ्य वरियस मंज़ (अगस्त 1951 ई०) छाप। तमि पतु आय दोशवय हिस्स रलॉविथ 1955 ई० मंज़ नस्तालीक़ रस्मि ख़तस मंज़ छाप करनु। मास्टर जियन कोर पनन्यन कवितायन हुन्द अंग्रीज़ तरजमु पानय तु यिति छु अथ किताबु मंज़ शॉमिल आमुत करनु। 1956 ई० मंज़ म्यूल अथ किताब साहित्य अकादमी हुन्द एवार्ड। यि ऑस्य ग्वडनिंच कॉशिर किताब यथ अकादमी एवार्ड आव दिनु।

मास्टर जी ऑस्य हिन्दी ज़बॉन्य मंज़ ति कविता लेखान। सन् 1941 ई० मंज़ छु तिहुन्द हिन्दी कवितायन हुन्द संग्रह 'मरकटांइल प्रेस' श्रीनगर प्यठु छाप स्पुदमुत। म्यॅ निश छि अमि किताबि हुंज़ फोटूस्टेट कापी अज़ ति मूजूद यि छु कशीरि मंज़ हिन्दी ज़बॉन्य मंज़ छाप स्पदेमुच ग्वडुनिच शार सोम्बरन। नाव छुस 'पत्रपुष्प'। मास्ट जी ऑस्य फारसी ज़बॉन्य मंज़ ति शार लेखान। उपनाम ओसुख 'साबित'। यिहिन्द अँक शॉगिरद श्री अर्जुन नाथ रैणा सॉबन कोर युहुन्द सोरुई फारसी कलाम 'दीवानि साबित' नावु कितॉबी सूरतस मंज़ छाव। अमि किताबि हुँज़ अख फोटोस्टेट कापी ति छि म्यॅनिश मूजूँद।

मास्टर जी ऑस्य गृहस्थ। गरवाजिनि ओसुख नाव स्यदलखिम। यिमन ऑस्य ज़ु संतान-जानकीनाथ तु जगन्नाथ। ज़्युठ नेचुव जानकीनाथ गव जवानी मंज़ स्वर्गवास तु मास्टर जियस प्यव तूफानस सीनु द्युन बुथु।

मास्टर जी ऑस्य दपान यि सोरुय ज़गत छु परम ब्रहमु संज़ि यछायि हुन्द परिणाम। यि छि ब्रहम संज़ लीला। सु छु अकि प्यठु वारयाह यछान स्पदुन इसलिये छु सृष्टि हुन्द विकास स्पदान। ज़ीव छु नट या नटी हंद्य पॉठ्य संसारकिस स्टेजस प्यठ यिवान केंछस कालस पनॅन्य वजूदुक छु करनुवान एसास त पाँ बुलबुलकु पॉठ्य छु बयि पॉनिस में रल स्पदान-

'राज़ु पनुन्ये देशि द्रामुत योर आमुत गिन्देन
नच़नस ज़न मोर आमुत योर आमुत गिन्देन।'
(सुमरन-पृ० 8)

मास्टर जियन छु पनन्यन शारन मंज़ लोल लॉलु लॉलुवमुत। तिम छि लोलस थॅज़ अनुवॉर दिवान। लोलुई छु ईशर, लोलुई छु आनन्द, लोलुई छु सकून, लोलुई छु राहत। लोलई छि जिन्दगी हुंज़ सारिवुई ख्वतु बॅड प्रापत। मास्टर जियस प्यठ छु हिन्दू फलसफु अलावु तसव्वुफ़ुक प्रभाव तु नज़रि गछान-

'यस कुलिस सग दिख ज़मीनस वाति स्रेह
लोल यॅम्य यस कॉसि बोर तॅम्य बोर दयस
लोल तस निश द्राव तस वातान चोपॉरय
गाटल्यो यी ज़ोन यिम वॉतिथ पयस॥'
(सुमरन-पृ० 18)

मास्टर जी ऑस्य श्री कृष्णस प्यठ मोहित लेकिन कर्मयोगी श्री कृष्णस प्यठ, बालु कृष्णस प्यठ नु केंह। मास्टरजी स्पॅद 4 अप्रैल सन् 1966 ई० मंज़ स्वर्गवास।

-भूषणलाल कौल

श्रीराज़रॉज़ी भविनय जय

स्व. पं. चन्नलाल कौल

श्रीराज़रॉज़ी भविनय जय
श्रीराज़रॉज़ी भविनय जय
शरिका दीवी छखना चुय
सिद्धपीठस प्यठ बिहिथ छख चुय
तमि रूप छख च़ सिद्धलक्ष्मी-श्रीराज़रॉज़ी....

च़क्रीश्वरी छखना चुय
दीवियि त दिवता छिय अंद्य अंद्यिय
तमि रुप छख च़ त्रिपुरसुन्दरी श्रीराज़रॉज़ी....

भक्तत्यज़न प्रबातन प्रदिक्षण दिवान छिय
पूज़ा करान पोशव सूत्य शूभान छख चुय
तमि रुप छख च़ शूभावती-श्रीराज़रॉज़ी....

सॉरिय चॉञ स्मरण करान छिय
यि मंगान ति दिवान छखना चुय
तमि रुप छख च़ फलदायिनी-श्रीराज़रॉज़ी....

पथकालि चॉञ भक्तज़न छि वध्यमतिय
पीर पण्डित प्रदिक्षण ओस दिवान कोठ्यव सूतिय
तमि रुप छख च़ दयासागरी-श्रीराज़रॉज़ी....

श्यामसुन्दर द्वद चवान ओस ना च़्यय
यि भावथ कॅरमुच़ पीर पण्डितनय
तमिरुप छख च़ समदृष्टि-श्रीराज़रॉज़ी....

श्रीकृष्णकारन छेना च्यॉन्य तोता करमचय
तम्य छयना च्यॉन्य दया मञ्जमच़य
तमिरुप छख च़ दयामयी-श्रीराज़रॉज़ी....

ज़यकाक ओस ना चोन रहस्य भक्तिय
तम्य कुर तपस्या रहस्य पॉठिय
तमि रुप छख च़ रहस्यमयी-श्रीराज़रॉज़ी....

बगरदेदि अन्तसमयस चोन नाव सोरमुतुय
जीवनसॉबन लुदवि क्रख दिच़ दयिघरस हा लूठय
तमि रुप छख च़ विशालिनी-श्रीराज़रॉज़ी....

लाल लक्षमण दपान लूकभवनच च़ॅर कम्य सॅ वुफनॉवय
माया चॉञ छेना अपरम्पारय
तमि रुप छख च़ मायाविनी-श्रीराज़रॉज़ी....

लल्लीश्वरी ऑस ना तपस्यायि मंजय
आयेयि वॉनिय वुठ लॉयिन कांदरसय
तमि रुप छख च़ ज़ालामुखी-श्रीराज़रॉज़ी....

अलखीश्वरी छेना साक्षात् चोन रुपय
तम्यसन्द्य पिताहन छुनयना यि वर मोंगमुतुय
तमि रुप छख च वरदायिनी-श्रीराज़रॉज़ी....

वञ म्याञ अनवॉर वॉच़ ही भवॉनी
कष्ट छुम स्यठा दिल छुम नु ड़ंजिरोज़ानय
तमि रुप छख च कष्टनिवारिणी-श्रीराज़रॉज़ी....

गुरु कृपायि निश ओसुस ब कर्महय्यूनुय
तिम गय अन्तर्ध्यान ब कोरॅ नोटुय
तमि रुप छख च़ गुरुभवॉनी-श्रीराज़रॉज़ी....

ग्वरन छुना वॊनमुत शिष्यस च़य हा सोरुय[1]
सु ओस ना समय सत्ययुगकुय
तमि रुप छख च़ युगयुगान्तरी-श्रीराज़रॉज़ी....

क्याह करन म्य भॉय बन्ध तु न्यचविय
म्य गछ़्यम यथ हृदयकमलस मंज आसुन वास चोनुय
तमि रुप छख च़ वासायनी-श्रीराज़रॉज़ी....

अन्तसमयस गछ़ि म्य आसञ स्मरण चॉनी
बन्ध त बान्धव न्यचिव दिनम क्रख शिव शम्भुनिय
तमि रुप छख च़ ब्राह्मीविद्या ग्यॅ चुय-श्रीराज़रॉज़ी...

द्वारा
अद्वैतवादिनी कौल
125, मदन लाल ब्लाक
एशियाड़ विलेज
नई दिल्ली-49

1. ''तत्त्वमऽसि श्वेतकेतो'' छान्दांग्योनिषत् 6.8.15

यादन हुंद आदन गाम

–अर्जन देव मजबूर

बडगामिच धरती छि बखतावार। अमि कॅर्य अबदुल अहद आज़ाद, गुलाम नबी ऑरिज, फारिक़ बडगामी, मोती लाल साक़ी हिव्य बॅहलिपायि शॉयिर पॉदॖ।

अमी ज़रखैज़ अदबी अलाकन कॅर्य शाहिद बडगामी जवॉहिर लाल सररु, प्रेम नाथ शाद, गुलाम रसूल जोश तॖ वार्याह नॅव्य शॉयिर, ब्राडकास्टर, टी० वी० कलाकार अदीब तॖ मोसीकार पॉदॖ यिमव कॉशिरिस अदबस, फनस पनन्यव कारनामव सुत्य दामान् जॉर। म्य निश छुन नव्यन अदीबन तॖ कलाकारन हुंद फ़िहरिसत अवु म्वरवु ह्यकु बु तिमन सारिनॖय फक़त ऑही करिथ, थज़र तॖ बजर मंगित।

प्रेमनाथ शाद वुछ म्य ग्वडनिचि लॅटि रेडियो कश्मीर किस अकिस मुशारस मंज़। पतॖ ति ब्ययि अकि द्वयि लटि यिछनॖय तक़रीबन मंज़। पतॖ रुद शाद उधमपोर, यॅति बॖ 13 वरी रुदुस, यिवान गछ़ान। म्य लयूख अंज़ि ॲकिस किताबि 'पेश-लफ्ज़' ति।

कॅशीरि न्यबर नीरिथ यिमव शॉयिरव पनुन फन निखोर तिमन मंज़ छु प्रेमनाथ शाद शॉमिल। बिज़ॉती छु शाद प्रेमु रसुक शॉयिर। लोल, लोल तॖ लोल छु अंदिस ला-शऊरस मंज़ बॅरिथ मुम मुखतलिफ रंग धारन कॅरिथ स्वन्दर तॖ मोज़ूँ शब्दन मँज शारॖ बावथ करान छु। यि लोल छु मजॉजी तॖ अम्युक बाडव छु सॉर्‍य कॅशीर। शादस छु फन बदस तॖ शबदन हुंद पोशि बाग़ छुस आयितन। हॉर घुस म्यूठ, मॉदुर तॖ अख असरॉरी कॅफियत हयथ। शारन हुंद मोज़ू छु वखरॖ तॖ गज़लन हँज़ॖ बॅहरॖ ति छॆ वार्याह।

यादन हुँद आदन गाम।

यि छि शादॖ सँज़ पूँचिम शारॖ-स्वम्बरन। यॅमि सात् लछि बेद कॉशिर पंडित, केह मुसलमान तॖ सिख बेतरि ति कॅशीरि मंज़ॖ खलनॖ आय, अख बारॖ बुन्युल गव सासॖ बद्यव वॅरयॅयव प्यद् रोज़ान आमुत्य स्यद्य तॖ साद् बॅसकीन लॅग्य छम्बन तॖ छारन। यि छॆ स्व त्रासदी (Tragedy) यॅम्युक शोर कुल आलमस ताम वोत। अमा पॉज़ कॉसि वॉन नॖ ज़ि अम्युक मूल कारन कुस ओस। शॉयिरी मँज़ ति आय फक़त इशारॖ करन्। नास्तलजिया (Nostalgia) हुच़ बावथ आयि करनॖ तॖ बस।

ज़ेरि तबसरॖ किताबि मँज छि पंचाह ग़ज़ल, कुनवुह नज़मॖ, लीलायि, नातॖ, ईद-रॉफ, खांदर बॉथ, मॉज़ि-रॉच़ वच़न तॖ मज़ाहिया टुख शॉमिल। सफ़ॖ छिस 161 कवरस प्यठ घुस कॉज्य-बाग बडगाम्युक शॉयिर सुन्द पॉरवतॖ मकानॖ युस यारि-कुल्यव तॖ सफेद शीनॖ कॊहव दामनस मँज़ रोटमुत छु। यि छु शॉयिर सँदि तबादहाल गरुक वॉलिंज-चट्वुन मनज़र पेश करान। अमापॉज़ सासॖ बद्यन कॉशर्यन हँद्य दॅदिमुत्य मकानॖ छि फकत चॅनि डेरन मँज़ बदलेमुत्य तॖ अगर कॉह ज़नानॖ यि हाल वुछि स्व बचिन्य छॆ महाल।

शाद छु ग़ज़लन क्यो नज़मन मंज़ अमी बुरबॉदी हुँद नक़्शि पेश करान तॖ इतिहासकारन चेनॖवुन्य दिवान, वनान :-

इतिहस लेखुन घुव सही इतिहास लीख्यज्यव
गुदरुन बनुन, बाहोश, बाहवास लीख्यज्यव

यि छि अख चेतावनी ज़ि तॉरीखदान गछ़न इमानदॉरी सान अमि त्रासदी (Tragedy) हुंद सही तहरीर पेश करुन्य यॅम्युक खॅमियाज़ु अरदाह वॅरी ग़छित ति अॅस्य तुलान छि। हाल छु बदहाल तु पेशकाल छु अनि गटिस मंज़।

शादस छु पनुन गाम बेहद टोठ। तस छु लॉकचार तु यावुन नज़रन तल। कॅशीरि हँद्य न्यरल मूसिम छिस अॅछन तल, तवय छु सु वनान :-

नॅच्य नॅच्य शिनु थॉस्य अडुवॅछ दॉर
छ्वपु दपु खॉयर्यन रॉपु सुंद बाम

या

स्वखु सॉव्य आँगुन हॅकु ची ची
म्वखु-प्रॉन लॉकुचार ब्ययि वॉश्ल्याम

ब्ययि अज़ नज़रन ब्रॉंहकनि आम
यादन हुंद अख आदन गाम

गाम छिनु अज़ ति, यि शाद वखनान छु। अमापोज़ गाम ऑस्य कॅशीरि हँद्य ड्यक्-टिक्। अख सिरसॉव्य समसार ऑस अछन ब्रॉंह कुन यिवान। बॅहलि पायि अमरीकी शॉयिर टी० एस० ईलयटन (T.S. Eliot) युस नकशि ॲकि गामुक पननि ॲकिस नज़मि मंज़ चित्रोवमुत छु सॉन्य गाम ऑस्य तॅमि ति हना स्वन्दर, शाँत, हवादार तु ग़रीबी मंज़ ति ज़िन्दगी बखतावार।

गॉमी ज़िन्दगी हँद्य शुमार-बॅद्य विह छि शादन्यन शारन मँज़ द्रेंठ गछान :-

सुबह्च गॉलॉब्य ख्वशबॉय सॉर्मल्य फिज़ा सु शामुक
मंदिन्युक मिज़ाज़ु ख्वशवुन दिगरुक करार यियिना
(र्‌यशवारि म्यानि....)

कॅशीरि हँज़ खूबसूरती त मॉर्यमन्द्युत वुछतव :-

सर्व शॅहलथ वन सनोबर छम कॅशीर
संगिमरमर, शीनु-संगर छम कॅशीर

यथ न जोरय कायनातस मँज़ बदल
मॉर्यमंज़, नुन्दबॉन्य, स्वन्दर छम कॅशीर

कॅशीरि हुंद तहज़ीब, तमद्दुन तु बेमिसाल भूगोल (Geography) यिम सॉरी छि शारन मँज़, वाजि मँज़ निगीनुक्य पॉठय जरनु आमुत्य।

शाद छु आशावान ज़ि कशीरि यियि प्रॉनि हिश शादमॉनी। सु छु वनान :-

यॅति अर्जा गोमुत आदुम्य खून
यॅति फ्यकि फ्यकि त्रोवुख ज़खमन नून
यॅति लूसिथ गॅयि व्यशवासुच ज़ून

बॅनि साथा पायस प्ययि संसार
थॅरि ब्ययि कॅरि क़दमन बोसु बहार

शॉयिर हयकि आशा कॅरिथ। मगर आशायि पूर् करन वॉल्य छि आसान सियासतदान। तिमय छि खुर अनान ति तु कॉसिथ ति ह्यकान। तिम कथ हदस ताम गछ़न कॅशीरि मुसीबत कि वावु-तुफानु मँज़ु न्यबर कडनस कामयाब, ति छु वुछुन।

शादस छि फनी सलॉहियत, लफज़ु-वॊतुर तु दर्दु-हॊत दिल। सु छु मोमूली वाक़व सुत्य ति परन वॉलिस वदुनावान तु मुतासर करान। गॉमी ज़िन्दगी हुंद बेफ्रॊक व्यवहार, स्यजर पज़र, सादगी तु कॊदरतुक बेपनाह हुस्न, यिम छि शादु सँज़ि शॉयिरी हँद्य खास मोजू। यि छे स्व ख्वश्बॊय यॊसु शादन अँछव चीनिथ, दिलस अकसुनॉविथ शारन मँज़ वरतॉवमुच़ छि। लोल छु तस सरवत्र (प्रथ चीज़स मंज़) पानस कुन फिरान तु सु छु तथ लॊल्मतु-लाय कॅरिथ शारु वर्दन लागन। त्युथुय वर्दन युस ॲकिस माहर्यनि शूबि। अथ मंज़ छु शाद सफल (कामयाब)।

मज़ॉज़ी लोलस मँज़ छु सु पननि प्रेमिकायि कुन वनान :-

कॅति बातख म्यॉनिस डेरस कॅति मोलूम करख
यथ शहरस मंज़ छुनु ज़ानान शादुन नावुय काँह

कोताह दुख, दर्द तु बेबसी छु शार पेश करान। मिसाल दिनस सुम्ब छि बेशुमार शार यिम प्रेमिकायि (माशूक़ा) हँदि लोलु प्यठु कशीरु हँदिस प्रथ कुनि चीज़स ताम न सिरिफ लोल छि बरान बलकि दिलस छि अख दग वॊतलान, द्यमाग़ छु रुज़िथ गछान तु कशीर रावन्च कथ छि बार-बार अकिस लाचार गुरनु सँद्य पॉठय तावि खॉरिथ तिलु तॅल्युन दिवान। यिथु पॉठ्य छे यि शारु-सॊम्बरन कॉशिरस विस्थापन-साहित्यस अख खास बॅरचर करान तु कॉशिरिस शारु सरमायस हुर्यर ति करान।

शाद छु जान, मेछि त ग्यवनस लायख लीलायि लेखान। तॅम्य छि नात तु खासकर हुसैनी-नात लीखिमुत्य। यि छु तंदि लिबरल (Liberal) द्यमाग़ुक बास दिवान। किताब छि ह्यनस, परनस तु रॅछरावनस लायक।

सम्पर्क
आर-के विहार, लेन-1
पोस्ट आफिस अक्कलपुर
तालाब तिल्लू, जम्मू

प्रेम नाथ 'शाद'

वुफल जानावरस येलि ओल रावान।
सु म्यॉनी पॉठ्य मौत देवान् आसान॥

शिहुल लीलाम गव हलमन बॅरिथ नार
सब्ज़ सोंतुक सु चम खम त्रेशि क्रेशान॥

कँहुय जाया कॅहुय गोशा नु महफूज़
येत्यन बुलबुल ग्यवान येति कुक्यल बोलान॥

ग्वलाबन मस्कुसूरथ फुलयि सोसुन
चमवज़ारन फुटुरमुत म्वखतु दामान॥

लसुन मुशकिल बसुन बासान बेमाने
द्वखव वॉल्मुत फ्वकन प्यठ ज़िंदु इन्सान॥

च्वपासै 'शादु' खामोशी करान राज
तरॅनुम वेह ख्यवान दम फॅट्य गज़लखान॥

ग़ज़ल

दिलुक दॅदवन बहारस ग्राव सोज़ान
अतुर करनय प्यतुर थावुन गवा जान॥

ज़मीनुक्य तिम बदलवुनय रंग नु बूदुय
न अखताबय गहान नय शफकु शोलान॥

अकुय ऑव्युल तु ज़ॉव्युल ओरिज़्वय ह्यथ
ज़ुवान ऑमिस पनस रूज़िथ अवेज़ान॥

यि कॆंछाह गव ति ज़न गव ऑद्य ऑदी
फुटुस खँड खँड त छकरॅनु आव असमान॥

मुहिथ नियि वावुलिन्य यनु खाबु ख्वशब्वय
तनय स्वरमॅल्य ॲछन अहरेज़ु तेलान॥

मलान लछ़ लोलु नगमन हुंद तरॅनुम
तवय प्रथ शाह पज़ी गोमुत नवहखान॥

छजल कुल्य गरदि सॅर्य हरदुय नु सोंथुय
बुथिस अथु 'शाद' दिथ अनहार छ़ारान॥

कहानी

खाँहिश

मोती लाल 'मसरूफ'

राहुल ओस मसा वॉर्यशुन बचु येमि विज़ि सु जोम वोत तस ऑस नु खबर तिम क्याज़ि ऑस्य जोम आमुत्य। वख गुज़र्योव सु गव बॉड पहन। पनुन्य सॅलकु हेतिन छांडुन्य तु द्वहस ओस तिमन सुत्य गिन्दनस द्रव्कुनस आवुर रोज़ान। ग्रीशमुन्यन र्‍यतन योदवय तापु चेंजि सुत्य ॲरकु सॅरय ओस गछ़ान गगर तस ऑस नु ॲमिच खबुरय आसान। येलि सु बॉड पहन गव तस आव समुज ज़ि तिम ऑस्य कॅशीरि यारि हवहस रोज़ान येति प्यठु तिमन जोम ओस युन प्योमुत। यि ह्यस यिथ ओस सु व्वन्य गर्मी मॅहसूस करान तु गरि गरि श्रान करान।

''हयो चे कथ होवनय गरि गरि श्रानस कुन। मोल ओसुस वनान'' येति हा छे पाँ कामन। त्रेयि दोह्य छु नलकस च्यनु खॉतरि पोन्य यिवान। अगर गरि आसहख तति आसहख नु चेर ताम लेफि मंज़ नेरान श्रान करुन ओस नु सवालुय। सु ओस यि बूज़िथ हॉरान गछ़ान तु तस प्रछ़ान ज़ि तति क्याज़ि करहा नु श्रान। मोल ओसुस वनान गॊब्रया ॲस्य ऑस्य जंगलस नखु रोज़ान। यिथु छे कॅशीर ठंड्‌ तु जंगलस निश ऑस खासकर वंदस ज़म हॅरीरुच तुर आसान। र्‍यतु कालस ओस ठंड तु ताज़ यारि हवा द्वहस चलान तु पोन्य ओस यूत सर्द ज़ि सुबहन ताफ कडनस तान्य ओस नु इनसान श्रान करनस बॅहरान। वन्दस ओस शीन प्यवान युस सॉर्यसुय बुतरॉच़ ओस सफेद चादर वलान, यि ओस बड्‌ खूबसूरत लगान मगर ओस यीचा तुर तुलान ज़ि शुर्‍यन हुन्द ओस नु सवालुय बॅड्य ऑस्य नु क्वलि प्यठ बुथ छलनस बॊहरान तु ॲड्य ऑस्य वुशनि पानि बुथ छलान।

राहुल ओस सफेद शीन तु ॲमि सुत्य बुतराथ सफेद चादर हिश बनेमुच़ बूज़िथ हॉरान गछ़ान। सख कल गनेयस बु वुछहा शीन किथु कॅन्य छु प्यवान तु किथु कॅन्य छु पथर जमाह गछ़ान। कुनि विज़ि ओस टी-वी यस प्यठ शीन प्यवान वुछान तु जानावारन हुन्द अथ मंज़ व्वसि युन या कुलि प्यठु कुलिस फेरुन तु शीन दुनुन वुछान तु सु ओस ॲदुर्य किन्य आसान सोंचान बु ति दिमुहा यिहुन्य पॉठ्य शीनस मंज़ थुर गोन्दा।

'तॅम्य वॊन मॉलिस' पापा ॲस्य कर गछ़व गरु। मोल ओस नु तॅमिस शुर आसनु किन्य ना व्वमेद यछ़ान करुन तु सु ओस तस वनान 'तरब हसॉ जलदी क्या छे। अकि फिरि येलि सु तंग आव तॅम्य वॊनुस चे क्या सा छुय तति करुन। राहुलन वॊनुस बे बॅहमा पननि गरि तु वुछहा शीन किथु कॅन्य छु प्यवान।'

''व्वन्य रूदया चे त्युतुय योत बकाया। पनुन्य किताब गॅयिया मॉशिथ'' मॉल्य वॊनुस चखि सान। मगर ॲदुर्य किन्य ओसुस ओम तील फेरान ज़ि यि किछ़ कथ छे ज़ि सु छुनु ह्यकान तस पनुन गरु निथ न ऑस तोर निनु खॉतरु तस कांह वथा नज़रि गछ़ान युथ तसुन्द बोल अनिह बजा।

राहुल गव मॉल्य सुन्द यि जवाब बूज़िथ दिल मलूल तु तस बास्योव सु छु तस कनुडोल दिनुच कूशिश करान। मगर ॲदुर्य किन्य ओस तॅमिस पनुन्य लॅर तु तथ मंज़ शीनुक नज़ारु वुछनुक होल सन्योमुत। सु ओस यि सोचान आसान ज़ि मॉल्य येलि मे तॅमिच अख लूबवुन्य शकुल ब्रोंह कनि थॅव व्वन्य क्याज़ि छुनु तसुंज़ि कथि कन थवान। ऑखुर अकि द्वहन वॊनुनस बॆयि ''पापा ॲस्य गछ़हव पनुन गरु बु वुछहा स्व जाय किछ़ छे, पोन्य कोता ठंड छु तु वन्दस किथु कॅन्य छु सोरुय लॅगिथ गछ़ान। ब छुसय चे वादु करान कि बु करु तति सोरुय सु बरदाश तु वन्दस मंज़ करु क्वलि प्यठ ति श्रान।''

हता बिचार्‍या कथ ऒनथस बतंग, गरु तु शीन सु गरु नबा रूद कुनी। तोर गछ़ुन छु पान छॆपि द्युन।

राहुल गव ॲमि सुत्य दिल मलूल तु रूद पनुन्यन खयालन मंज़ रावान।

मकान नं. 442
गली नं. 9
गुरा-बरनाई रोड बनतालाब
जोम

1

ब्रज हाली

ज़िन्द् मरतो च़लि मर मर्, लोलो, तरू भवु सर् पर हर हर् लो लो।
सर् पान कर पर् नाव ज़र् लोलो, तरू भवु सर् पर हर हर् लो लो।
मुह सॅदरस मंज़ छॉ यिर्वुन्य नाव, तॉर तारी तॉरिस पान पुशराव
यॅम्य पुशरोव तस क्या पर् लोलो, तरू भवु सर् पर हर हर् लो लो।
गर् पुरविथ बर् बर्, स्वम्बरॉविथ, कॉल्य नेरुन खॉल्य अथु मुच़रॉविथ
क्या च़्य हॉसिल सोरुय पर लोलो, तरू भवु सर् पर हर हर् लो लो।
पान मॅशरिथ ज़ान कर बालु यारस, ब्रम छु संसार क्या करन बॉज़्य गारस
यार गारुन च़लि यिम थर् लो लो, तरू भवु सर् पर हर हर् लो लो।
मनु यार् बॅल्य वथ छै तार् बलय ताम, ज़ेर कॅरय ज़्यन गांगलि गुर गछि राम
अद् म्वकलन यिम अर्सर् लोलो, तरू भवु सर् पर हर हर् लो लो।
रसु पॅक्य ज़्यम खसवुनि कॊह तै बाल, क्रूठ मंजिला वातान त्वत कॉह खास
केंच़न वुछ वुछ अॅछ लजि दर् लोलो, तरू भवु सर् पर हर हर् लो लो।
ज़ान सपदी पान अदु पॉरावख यूग् बलु के ज़ल सत्य मन नावख
ब्रज़ हाल्यो कर, मनथ्यर लोलो, तरू भवु सर् पर हर हर् लो लो।

2

जानानु पानस ग़ुयम फल्य फलिय, सु कोन् वॅलयए आम
दवह दरि लॊगमुत मंज़ गांगलए, सु कोन् वॅलयए आम
ब्रम के बाज़र् क्या छु हयॊन मेलिए, संगदार त्रकरे क्या करुन तोल
आबुक महल खानु बुबरस बलिए, सु कोन् वॅलयए आम
सियाह कार पान याम गोम गल्य गलिए, त्यागुक राग अद् रास मॆं आम
मन् जाम् नोवुम अन्द्रय यार बलिए, सु कोन् वॅलयए आम
दूर हयॊत मॆं पांच़न सूर प्योम मलिए, अमि यारबलिए बॊठि लॅज नाव
ठान् दिथ बानन गुल कूत्य फलिए, सु कोन् वॅलयए आम
कजि हॆंदय आलव गजि नारु गलिए, हयथ तस च़ॅलए जानावार
आयि कति गयि कॊत ऑस्य वुफलिए, सु कोन् वॅलयए आम
ब्रज हालि मस्तानु जाम् कॅम्य वलिए, सोरुय बलिए नच़ नारान
म्य नाव ज़ोल दानस ज़्युन छॅल्य छलिए, सु कोन् वॅलयए आम

वर्तमान निवास : **दुर्गानगर, जम्मू**

JAMMU CONVENTION OF ALL INDIA KASHMIRI SAMAJ

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ON AUGUST 17-18 2007

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A VISUAL TREAT

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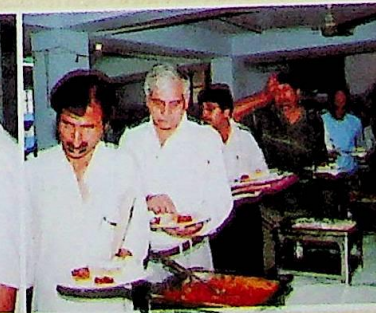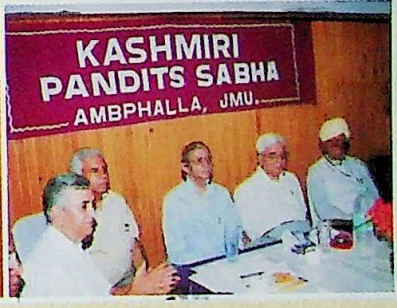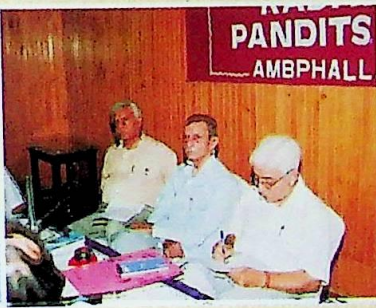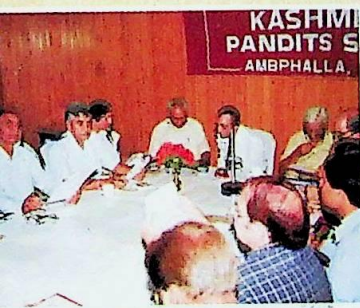
JANAM ASHTAMI

SHOBA-YATRA

03-09-2007

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